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MEMOIR OF THE LATE REV. JOHN AYER.*

Mr. Ayer was born Feb. 1741, at Kettering, where his ancestors had resided for time immemorial. He attended with them at the parish church; and he appears to have been seriously inclined from his childhood, for he was not able to fix upon one time more than another when the work of conversion might be supposed to take place.

He was apprenticed to a Dissenter, and attended at the Independent meeting with his master's family; and he has been repeatedly heard to say, how useful the Rev. Mr. Boyce was to him while he sat under his ministry.

After the expiration of his apprenticeship, he again regularly attended at the parish church. To this he was induced, partly by an attachment to the form of worship in which he was educated, but chiefly, because at that time the Rev. Mr. Maddock, an evangelical clergyman, preached at Kettering.† In the course of a few years, however, Mr. Maddock resigned his curacy, and many of the serious people who used to attend upon his ministry left the church and joined the dissenters. Amongst these was Mr. Ayer, who went to hear Mr. Brown, a predecessor of the late Mr. Fuller.

Whilst Mr. Maddock was curate at Kettering, many of the serious church people used to

* For this Memoir we are indebted to his venerable friend, the Rev. Joshua Burton, and his nephew, Mr. Robert Smith.

† The Rev. Abraham Maddock was born in Westminster, June 1, 1713. He was an attorney in London till 1757, when he entered into the church, and became the curate of Mr. Hervey, at Weston Favell. After Mr. Hervey's death, he continued in that curacy till 1760, when he went to a curacy at Weldon. From Weldon, he came in 1761 to the curacy of Kettering, in which he continued till June 28, 1770, at which time, owing to the violent and outrageous conduct of the enemies of the gospel, he was compelled to resign his curacy. He continued, however, to reside at Kettering till September 1773, when he removed first to Guilsborough, fifteen miles from Kettering, and afterwards to Creaton, a neighbouring village, where he died July 17, 1785. The Rev. Mr. Scott preached his funeral sermon.

Mr. Maddock was a very laborious, popular, and useful preacher. He had a remarkable talent of making it impossible for his people not to comprehend what he said, and of fixing their attention by the dignified simplicity and the pathos of his sermons. At least four dissenting ministers received their first serious impressions under his ministry. Dissenting congregations also were either formed or greatly increased by his hearers, who left his church. One of these congregations

meet for prayer, reading, and conversation on religious subjects. At these meetings, which went by the name of the "Society," Mr. John Warner, Master of the Free School, in their early stage read some religious books, but afterwards delivered an extemporary Sermon. His Memoir, drawn up by Mr. Fuller, appeared in the Evangelical Magazine. Mr. Ayer also frequently read Burkitt's Exposition. It was owing perhaps to this that Mr. Ayer, soon after he had joined the Baptists, was requested to go into the villages on a Lord's Day to supply destitute congregations.

About the year 1770, the Baptist Church at Kettering being at that time without a minister, Mr. Moses Deacon of Walgrave came as a supply. What the particular subject of his discourse was cannot now be recollected; but the sermon afforded great pleasure to Mr Ayer, which induced him to open his mind to Mr. Deacon. This conversation laid the foundation of an intimacy between them, which lasted as long as Mr. D. lived. Soon after this, Mr. Ayer was baptized by Mr. D. and became a member of Walgrave church. Mr. Deacon, being an aged man, and growing very infirm, frequently invited Mr. Ayer to assist him by preaching for him, which he continued to do till Mr. Deacon's death. He resided at Kettering, and worked at his trade in the week, and went to Walgrave on a Saturday afternoon, and returned on Monday.

After the death of Mr. Deacon, the church at Walgrave unanimously invited Mr. Ayer to become their pastor. Being encouraged to accept the invitation, by the neighbouring ministers, and particularly by Mr. Ryland of Northampton and Mr. Hall of Arnsby, he was ordained in Oct. 1773. The latter of these ministers delivered the charge, and Mr. Evans of Foxton preached to the people. He then gave up his business at Kettering, and settled at Walgrave. The church and he seemed to be very happy together till 1785, when a leading man or two not being satisfied with his preaching, it issued in his removal. He was then invited to preach regularly at Hallaton and Slawston in Leicestershire, which he continued to do for about seven years, preaching at one of those places in a morning, and the other in the afternoon; and at one of those places, or at Medbourn, (where he resided,) in the evening.

About the year 1792, the congregation at Braybrook being destitute of a minister, he was invited to reside at Braybrook and preach to them, which he did regularly for some time; but not being ordained over them, some of the leading men wished to hear other ministers preach to them in turn with him. He, desirous of becom-

built the present Baptist meeting-house at Guilsborough; and so far was he from resenting their secession, that the trust deeds were gratuitously drawn up by him. The reason he assigned for his own continuance in the church of England was, that he thought it his duty to continue where Providence had placed him, and where God had blessed his labours. The only works he published were, 1. The Divinity of our Lord and Saviour Jesus Christ asserted and defended: being the Substance of a Letter to a Friend. By a Layman of the Church of England. 1755. 2. A Letter to the Rev. Mr. Moses Browne upon the Downfal of Antichrist. 1779. 3. A Translation of the History of the French Martyrs. 1780. For farther particulars concerning him, see his LIFE in Middleton's Biographia Evangelica, VOL. IV. Mr. Maddock was succeeded in the curacy of Creaton by the Rev. Thomas Jones, author of "The Scripture Directory," who still continues there.

ing all things to all men, and having frequent invitations to preach at the neighbouring villages, continued to preach at Braybrook in turn with others, till his death. On those Lord's Days when he was not to preach at Braybrook, he usually supplied destitute congregations in the neighbourhood. He always performed his journeys on foot, and has often travelled ten or twenty miles and upward to preach, though his most usual places were Gretton, Great Easton, and Langton.

Toward the latter part of his life there were many interpositions of Providence for his preservation when he was overtaken with the night, as he was returning from preaching. Once he fell into a gravel-pit, and had a narrow escape from being drowned. Twice he lost his way, and wandered in the fields till three o'clock in the morning. But his work was his delight, and nothing could induce him to give it up whilst his strength would permit.

He possessed a good constitution, and experienced very little bodily affliction; but of late he found himself gradually growing weaker from the regular decay of nature. He seemed, for the last half year before his death, to have a presentiment that he must shortly leave his family and friends. A very affecting scene occurred in the early part of Nov. 1820, when he parted with his son, who resides at Loughborough, under an apprehension that he should see his face no more in the flesh. The last sermon he preached at Kettering, was on Easter Sunday, from the very same words, (Psalm lxvi. 16.) that he preached his first sermon from near sixty years ago in the same town. He was very much affected, and told his audience, that he was apprehensive it would be the last time he should ever preach to them, and that he was desirous to finish his work amongst them with the same passage of Scripture with which he had begun. He was exceedingly desirous to attend the ministers' meeting at Clipston on Easter Wednesday, as if apprehensive that it would be the last opportunity he should ever have of meeting his brethren in the ministry in that public manner.

His last ministerial labour was on Lord's Day, May 13, 1821, at East Langton, in Leicestershire, about six miles from Braybrook. In the afternoon he preached from Eph. i. 22, 23. In the evening, as he was looking for the first hymn, he dropped down in the pulpit, and never spoke afterwards. He was immediately carried to a friend's house. Recourse was had to medical aid; but he died on Tuesday, May 15, without a sigh or groan, in the 81st year of his age, leaving a widow aged 81, (with whom he spent fifty-three years in the marriage state sweetened by the thought of their being fellow-heirs of the same everlasting inheritance, and of whom his London friends have taken a kind and generous notice,) and four children, all of whom have joined Baptist churches. Thus died this faithful servant in the performance of his work. "Blessed is that servant, whom his Lord when he cometh shall find so doing." He was buried in the Baptist burying-ground at Kettering. The Rev. J. K. Hall preached a funeral sermon from Rev. iii. 3. A funeral sermon was also preached for him at Braybrook by his aged and intimate friend, the Rev. Joshua Burton, the pastor of the Baptist church at Foxton, from the declaration of Paul, "I have fought a good

fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. iv. 7, 8.

Servant of God, well done!
The glorious warfare's past;
The battle's fought, the race is won,
And thou art crown'd at last.

Of all thy heart's desire
Triumphantly possess'd,
Lodg'd by the ministerial choir
In thy Redeemer's breast.

Redeem'd from earth and sin,
Ah! when shall we ascend,
And all in Jesus' presence reign
With our ascended friend?

Come, Lord!—And quickly come!
And when in thee complete,
Receive thy longing servants home,
To worship at thy feet.

Although his talents as a preacher were not of the highest order, his preaching was very acceptable not only among the Baptists, but among the Calvinistic Pædobaptists. Great and eloquent sermons were not expected from him, but plain, sound, scriptural truths;—such as the total depravity of human nature,—the true and proper divinity of Christ,—the efficacy of his atonement,—the imputation of his righteousness to all who believe,—regeneration and sanctification by the Holy Spirit,—the final perseverance of believers,—their supreme love of God, and their love of men, with the genuine fruits of love,—the duty of sinners to repent and believe the gospel, though nothing short of the grace of God can determine them so to do,—and the duty of believers to regard the law as a rule of life.

As a Christian, he had the testimony of those who knew him best of being a consistently pious man. The prominent features of his character were humility, peaceableness, and kindness. He was willing to be thought the last and the least, and in this way he acquired that honour and respect which he neither sought nor desired, and which they who seek, frequently do not attain. For,

"Who court applause oblige the world in this;
They gratify man's passion to refuse:
Ev'n good men turn banditti, and rejoice,
Like Kouli Khan, in plunder of the proud."

Contented with little of this world's goods, with the strictest economy and uprightness he brought up a family to mature age, and lived to see his children's children giving themselves to the Lord. He has been often heard to say, in a way of thankfulness for the divine goodness, that during his whole life he was never asked twice to settle the same account. His income being small and precarious, never exceeding £30 a year,—many friends were very kind to him, and he lived every day, like the Israelites in the wilderness, upon Providence. Yet rejoicing in doing good, he often mentioned it as a high gratification that he was one of the first twelve who were present when the foundation-stone was laid, Oct. 2, 1792, of the Baptist Missionary Society, and that he then subscribed half-a-guinea to the original fund (£13 2s. 6d.) of that institution. He continued a regular subscriber till two years before his death.* Thus lived and thus died this plain and humble servant of Jesus Christ, descending to the grave, agreeably to the inscription on his father's gravestone, like "a shock of corn coming in its season."

* It may not be improper here to mention, that the only one of the twelve who was not a minister, Mr. Joseph Timms, then a Deacon of Mr. Fuller's church, now resides in London, and is the father of Mr. Gill Timms, the author of the masterly pamphlet on the Divine Foreknowledge in answer to Dr. Adam Clarke.

ON THE DEITY OF THE *HOLY SPIRIT.*

In two former numbers we have treated of the Influence of the Holy Spirit, and have also endeavoured to prove his Personality. In the present we shall advance arguments in proof of his Deity.

If we admit his personality, we shall have no difficulty in admiting his deity, as the things said of him in the scriptures evince his infinity. Those who do not admit the authority of the Scriptures in this particular, or who seek to explain away their meaning by the use of figurative language, will doubtless disregard all we say: we wish them however to remember, that a truth so important as the Deity of the Spirit of God, cannot be rejected without dangerous consequences.

I. We argue the Deity of the Holy Spirit from THOSE SCRIPTURES IN WHICH HE IS SPOKEN OF AS GOD.—In Rom. xi 34, it is asked, "Who hath known the mind of the Lord? or who hath been his counsellor?" 1 Cor. ii. 16, it is inquired, "Who hath known the mind of the Lord, that he may instruct him?" These passages are quotations from Isai. xl. 13. "Who hath directed the Spirit of the Lord? or being his counsellor hath taught him?" In which connexion the prophet is speaking of him, who measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance!" That these things are spoken of God none can deny; their performance required infinite perfections. But they were performed by the Spirit of God; therefore he has infinite perfections, and must be God.

In Acts xxviii. 25, there is a reference to Isai. vi. 9. "Well spake the Holy Ghost by Esaias the prophet unto our fathers." But this Holy Ghost was the Lord, who commissioned the prophet to deliver the awful message to the Israelites contained in that chapter.

In Heb. x. 15, 16, the writer quotes Jer. xxxi. 31-33. "Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them, after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them..." He whom the prophet calls JEHOVAH, is called the Holy Ghost in the language of inspiration. In Acts iv. 24, 25, and i. 16, we read, "They lifted up their voice to God with one accord, and said, Lord, thou art God, who hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?"—"This Scripture must needs have been fulfilled which the Holy Ghost spake by the mouth of David." The Holy Ghost is therefore the Lord, who spake by the mouth of David. "All Scripture is given by inspiration of God," 2 Tim. iii. 16. "Holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 21. "The temple of God is holy, which temple ye are," 1 Cor. iii. 17. "Know ye not that your body is the temple of the Holy Ghost?" Chap. vi. 19. The conclusion from the two last passages is as forcible as it is evident. If Christians are temples of the Holy Ghost, and, in being

so, are the temples of God, surely the Holy Ghost must be God. The lie which Ananias told to the Holy Ghost was told to God; "Thou hast not lied unto men, but unto God;" which is a plain testimony, both of the deity and personality of the Spirit. To withhold our assent from a truth so evident, discovers a state of mind too often manifested on controversial subjects.

II. The Spirit of God is not only called God, but DIVINE PERFECTIONS are ascribed to him.

The writer of the epistle to the Hebrews, in showing the superior efficacy of the blood of Christ to that of bulls and goats in purging the conscience, mentions the sacrifice of Christ as being offered to God by the *eternal* Spirit, chap. ix. 14. It is admitted that the true reading of this passage is controverted among the learned; but Dr. A. Clarke, in his commentary upon it, says, that the common reading should be preferred, as it is probable that the Holy Ghost, not the Logos, is what the apostle had more immediately in view. The Spirit being eternal, must be God. Eternity is proper to none but to him. *Omnipresence,* another attribute of Deity, is ascribed to the Holy Spirit. "Whither shall I go from thy Spirit?" Psalm cxxxix. 7. The Spirit being one of the persons in the Godhead, is every where present. It is not possible therefore for any, either in the heights above, or in the depth beneath, to be concealed from his all-seeing eye. He is also *omniscient.* All things are known to him; not only those of men, but those of God. "The Spirit searcheth all things, yea, the deep things of God. The things of God knoweth no man, but the Spirit of God." 1 Cor. ii. 10, 11. This is a decisive proof of the personality and deity of this Spirit. No created being has power of intelligence to understand, nor knowledge sufficient to comprehend, the divine nature; but the Spirit searches even the deep things of God,—his infinite perfections, and his eternal counsels. He is called "The Spirit of *holiness*—The Spirit of *grace*—The Spirit of *truth*"—and is also said to be *good;* "Thy Spirit is good." Heb. x. 29. Rom. i. 4. John xiv. 17. 1 Pet. iv. 14. Psa. cxliii. 10. But there is none holy, in the sense he is, but the Lord. No created being has grace to bestow on his fellow-creatures. Truth and goodness belong only to him. And no other being has glory as his inherent right. These expressions therefore are proofs of his Deity.

III. DIVINE OPERATIONS are ascribed to him. The *working of miracles,* which is either a suspension, or a counteraction, of the laws of nature, or the divine agency operating conformably to those laws in an extraordinary manner, is ascribed to the Spirit of God.—*Inspiration.* "Holy men of God spake as they were moved by the Holy Ghost." This is to be understood of the Scriptures of the prophets. At the day of Pentecost the apostles were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance. He suggested divine truths to their minds, and they were enabled to utter them in various languages, and in a suitable manner.—The *conversion* of the three thousand, which followed this event, was produced by the Spirit's influence. This will appear plain, if we consider the evidence of our Lord's doctrine and miracles, which had been given

in the time of his life, and the obstinate perseverance of by far the greater part of the Jews in unbelief. Neither what was witnessed at that time, nor the words spoken by Peter, could have pricked any of them to the heart, and made them say, "Men and brethren, what shall we do," had he not exercised his all-powerful energy. This being the cause, we do not wonder at the effect. The hardness and impenitence of man's heart will not yield to human means; but when the arrows of conviction are fastened in it by the power of the Spirit, like the point of a sharp sword, it can no longer resist. Thus it was with these converts, and thus it has been with many since that period. And something like it takes place in every rebellious sinner that is brought to God.

IV. The Deity of the Spirit of God is also proved from the FORM OF CHRISTIAN BAPTISM. "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Mat. xxviii. 20. Baptism is a consecration of the person to the service of the Being in whose name it is administered. But no created being can be so consecrated to another created being without idolatry. This we are sure Jesus would not command; therefore the Father, the Son, and the Holy Ghost, are not any of them created. It would be highly criminal to associate a creature with the Creator, and to consider that creature as sharing equally with him in the honours of divine worship. Perhaps there is no man, who has the least degree of reverence for God, whatever may be his sentiments in reference to the Holy Spirit, that would choose to baptize in the name of the Father, and of the Son, and of Abraham, or in the name of any other man. Nor would the substitution of an angel make the case any better: our feelings would revolt at the one, as well as at the other. It matters not how high the created intelligence may be; there is still an infinite distance between him and the ever-blessed God. But Jesus has united himself and the Holy Ghost with the Father, in Christian baptism, which proves the plurality of persons in the Godhead, and their perfect equality with each other.—Should it be objected that the Holy Ghost is only a quality, or an attribute of the Father, it might be replied, that whatever belongs to the Father, in reference to his own person, is comprehended in that term as it stands in the form given by Christ. The very objection amounts to a considerable accusation: the Son of God would not involve his doctrine in ambiguity by such an unintelligible mode of expression. But even allowing it to be so; what man could tell which quality or attribute of the Father, in distinction from other qualities and attributes of him, was to be understood? No man upon earth: we should be utterly unable to know what our Lord meant by what he said. But the meaning is plain, when we consider that Christianity is the religion of a sinner, who relies for salvation from sin and wrath on the mercy of the Father, through the person and atonement of the Son, and by the sanctification of the Holy Spirit, and who complies with this ordinance as a worshipper of the triune God. Baptism is considered by him as an outward and visible sign of that inward and spiritual washing, which the pollution of our fallen nature renders necessary ere we can be made the subjects of that

religion which finally prepares the soul for heaven;—"the answer of a good conscience towards God." And whilst this view of the passage makes it plain and easy, at least so far as we need to inquire into it, every other view seems to be only darkening counsel by words without knowledge.

V. The APOSTOLIC BENEDICTION proves the same point. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all: Amen." 2 Cor. xiii. 14. This prayer is as distinctly offered to the Holy Ghost, as to God the Father, or to the Lord Jesus Christ. But had not the apostle believed the deity of each, he could not have prayed in this manner. What should we think if any of our ministers, in dismissing their congregation, or in otherwise praying for them, were to use such an association of words as this passage contains, if the Holy Ghost were not God? If, for instance, in expressing their best wishes for our welfare they should say, "The grace of our Lord Jesus Christ, and the love of God, and the communion of *Moses* be with you all: Amen?" Should we not be ready to say, Who is this Moses, that he should be united with God the Father, and the Son, in terms of equality? or that his communion should he requested to be with us? No other system but that which admits of three equal persons in the unity of the Divine Essence, can give the least shadow of probable meaning to this prayer. We conclude, therefore, that the doctrine we deduce from it is to be received as agreeable to truth. And although it exceeds our comprehension, we dare not on that account reject it, because we feel ourselves so utterly unable to understand ten thousand subjects which present themselves to our minds, yet which we nevertheless are obliged to believe.

Let ministers of the gospel, and private Christians of every denomination, remember how dependent they are upon the operations of this sacred Spirit, for all good; and never forget to implore his blessing on themselves, on the church of God in general,—and especially upon the Christian ministry, both at home and abroad, that the promises respecting the general diffusion of divine truth may be accomplished, and all the ends of the earth may see the salvation of God.

The writer of these Essays acknowledges the assistance he has received in them from Dr. Dwight's System of Theology, in which some of the arguments he has used are more fully exhibited.

G.

EXTRACT
FROM THE
MAHOMETAN STORY
OF THE
Moon's dividing itself into two.

Now the champion proceeded in all his pride to the village of Hatijah,* showing by his gestures that he cared for nobody, and that he was not disposed to treat any one with the least respect. When the champion approached the compound of Hatijah, she was amusing herself in the court-yard of her house. She saw a man on horseback, who seemed to wish to enter the enclosure; he appeared like a daring fellow, who felt not the least respect for any one. Hatijah entered the house, and addressed

* Muhammed's first wife.

Muhammed, saying, "O my patron, I have just seen a man of enormous size, who appears to care for nobody; he is mounted on a horse, and wishes to enter our enclosure in all his pride." Muhammed quickly went to the door of his house, to observe the actions of this champion. By this time the champion had reached the fence of the compound, and was seen by Muhammed whilst standing at his door. When the champion saw Muhammed, he instantly alighted from his horse, and running to his majesty Muhammed, prostrated himself at his feet. The prophet said, "O champion, what is your business with me?" The champion replied, "O my patron, I am sent by king Januwamalik to invite you to the plain of Abutalib." His majesty Muhammed said, "O messenger, return to your king; I will come immediately." The messenger then took leave and returned. At that instant Jibraïl (Gabriel) brought an order to Muhammed to this effect; "O Muhammed, go thou to king Januwamalik, and do whatever he requires of thee, that he may become a convert to the religion of the faithful." Jibraïl having delivered his message to Muhammed, God gave command to him and Michaïl, (Michael,) saying, "Go bŏth of you, and take all the angels with you down to the earth, to my beloved,* who is about to proceed to the plain of Abutalib without any attendants: go, therefore, attend on my beloved, for it is for this reason, that I command you all to descend to the earth." Now both Jibraïl and Mikaïl descended, bringing with them seventy thousand angels, arrayed in all their robes; each one with his proper attributes, and beautiful in his appearance. Both Jibraïl and Michaïl came to Muhammed and saluted him, and he returned their salutation. Jibraïl and Mikaïl then said, "O our patron, we are come at the command of God, with all the angels, in order to accompany our patron; this favour the great Lord has bestowed upon our patron that he may have majesty and glory. O our patron, lift up your head, and see how great a favour the Lord has conferred upon you."

Muhammed raised his head and looked upwards, and beheld all the angels coming, arrayed in all their robes, each one with his proper attributes, and each one in his proper form. Jibraïl then said, "O Muhammed, it is proper that my patron should pray before he goes." Muhammed prayed,—and when the prophet had concluded his prayer, he descended and proceeded, attended by Jibraïl and Mikaïl, to the plain of Abutalib. Immediately the shouts and acclamations of the angels were heard, the sound of which was exceedingly loud and strong. Tidings were brought to king Januwamalik, and the people who were with him on the plain. The earth shook, and king Januwamalik inquired of one of his ministers, saying, "O my minister, what noise is this? it is as though the last day was come."† His minister replied, "O my Lord, king of the world, Mu-

* Muhammed.

† It is an article of belief among the Muhammedans, that the resurrection will be attended with an intolerable noise and confusion; hence the Malay writers, when wishing to describe a great uproar, the noise of a battle for instance, frequently use the phrase "Seperti akan kiyumat," like the resurrection.

hammed the orphan is coming, attended by all the angels. The eyes of all the people were now turned towards the high road; at the same time the sun was obscured, as by a cloud, owing to the multitude of angels which attended Muhammed, and, in an instant after, it shone bright again, just as though it had but newly risen. The prophet now made his appearance, and all who beheld him approaching the plain were greatly astonished, while the whole family of Hashim, namely, Abutalib, and others, went to receive him.

When king Januwamalik saw that Muhammed was come, he ordered a chair to be brought for him; and Muhammed, having reached the spot, sat down on the chair. The king then addressed him, saying, "O Muhammed, I have been informed by all the great and rich men of the city of Mekkah, that you have declared yourself the prophet of the last times, and the patron of all the prophets; but what miracles and signs are you able to produce, in proof of your being the prophet of the last times? Now, as to the prophet Noh, (Noah,) angels fled away with his ark into the air; this was his sign. The prophet Ibrahim (Abraham) was thrown into the fire by Namrud, (Nimrod,) but was not burnt; this was his sign. When the prophet Da-ud (David) prayed, all the trees of the forest prostrated themselves with him; this was his sign. As to the prophet Soleiman, (Solomon,) his ring was his sign. And with respect to the prophet Isu, (Jesus,) dead bodies conversed with him; this was his sign. Thus all the former prophets had each one his peculiar sign, and miracle, whereby it was known that he had become a prophet; what therefore is your sign? All the great men of the city of Mekkah have told me, that Muhammed the orphan has declared himself the chief of all the prophets; where then is your sign? Show it before us all; and if it be not as you say, I am prepared to disgrace* you." Muhammed then addressed his majesty and all present, saying, "O gentlemen, have you not heard that I have certainly been raised above all the prophets, and that I am the consummation of all the prophets, and the chief of all the prophets, and that I am commissioned to establish the religion of the faithful, and to show great miracles, and that I am beloved of the true God?" King Januwamalik replied, "O Muhammed, it is at this time the request of all the great men in the city of Mekkah, that I should command you to call the moon to you, and if the moon come at your call, and at the same time pronounce to you the confession of faith with a loud voice, so that this whole multitude, and all my relations, both great and small, and of all ranks, may hear the voice of the moon; and if after the moon has pronounced the confession of faith you shall command it to enter the left sleeve of your garment, and to come out at the right sleeve, and if then the moon shall divide into two parts, one part being towards the east, and the other towards the west, and afterwards

* In a former part of the story, king Januwamalik says, "If he (Muhammed) can produce any miracle in support of his claims, we will all believe; but if not, I have ready the urine of camels and elephants, which I will order to be sprinkled on his head, after which, I will rub him over with charcoal." This was of course the disgrace intended.

the two parts shall meet again in the sky, and the moon appear just as before, without the least defect;—if all these things shall come to pass according to our request to you, then all the great men now on the plain will receive your religion, and confess that you are indeed the prophet of the last times."

His majesty having finished his speech, Abujahal quickly stood up, and taking hold of the hand of king Januwamalik, he placed it on his head, and said, "O crown of all the Arabs, I am exceedingly delighted to hear his majesty speak thus; your words go to my heart. How can it ever be that the moon should obey the call of Muhammed?" Muhammed then replied to his majesty, saying, "I have no power to call the moon; that power belongs to none but God: he only is able to display his omnipotence on behalf of his servants." Now in the evening Muhammed went to make his ablutions before prayer. Having performed his evening devotions, and gone through the stated forms of prayer, and offered up his private requests to God, he conversed with king Januwamalik, and the great and rich men. While he was thus engaged, the whole family of Hashim assembled in order to ascend the hill Kibalis. The prophet then prayed again, performing all the gestures of two prostrations; and, having done this, he addressed king Januwamalik and all the Arabs, saying, "See now all of you the greatness of God, and how he displays his mighty power on behalf of his servants!" Muhammed then fixed his eyes upon the moon, and called out aloud, saying, "O Moon, come thou by the power of God, according to the desire of his servant, and by the favour of my God, who is great and powerful." He having said this, the moon came and went round the Kabah* seven times; after which it came in a direct course to the side of the prophet, where it stopped, and with a loud voice pronounced the confession of faith,† while all those who did not believe on the prophet, were so terrified at hearing the moon pronounce the confession of faith, that they fell down and fainted. After this the moon entered the left sleeve of Muhammed's garment, and came out at the right sleeve. It then divided itself into two parts, one part being towards the east, and the other towards the west. And finally, it ascended into the sky, and united again just as before, without the least defect. Muhammed now descended from the hill Kebalis, attended by king Januwamalik, and Abas, and Abutalib, and Ali, and Zubir, while all the great and rich men also followed the prophet to the plain of Abutalib. His majesty then addressed them all, saying, "O gentlemen, what have you now to say to Muhammed. As to myself, I firmly believe that he is the prophet of the last times, and the consummation of all the prophets, and the crown of all the prophets, and the patron of all the prophets." Abujahal hearing his majesty speak thus, said, "Do

* The Kabah is the temple at Mekkah, which the Muhammedans say was built by Abraham. Every pilgrim who goes to Mekkah, must circumambulate this temple seven times.

† The Muhammedan confession of faith, which the moon is here said to have pronounced, runs thus. "I firmly believe with my heart, that there is no god but God; and I firmly believe with my heart, that Muhammed is the apostle of God."

you now believe on this sorcerer, and that the moon has obeyed his call?" His majesty replied, "O Abujahal, do not thou be unbelieving; the deeds of Muhammed are by no means common. If you do not believe, do yourself what Muhammed has done." When Abujahal heard his majesty say this, he ran from the plain with all his relations, through fear of his majesty. King Januwamalik then prostrated himself at the feet of Muhammed: also all the great and rich men came and embraced the feet of the prophet, with the greatest respect, professing themselves sincere converts to the religion of the faithful with joy of heart, while Muhammed taught them to pronounce the confession of faith.

This business being finished, Muhammed returned home, attended by all his relations and friends, and by king Januwamalik, with his military officers and ministers of state, together with all his subjects. These all followed the prophet, on his return to the village of Hatijah. As soon as they had arrived, Muhammed desired king Januwamalik, and all the great men, to be seated; and when all were seated, king Januwamalik said, "O my patron, I have now another proposal to make to you." Muhammed said: "What proposal have you to make to me?" His majesty replied, "My wife has been delivered of a child that is not of the proper shape; it has neither head, feet, nor hands. Now if you are the prophet of the last times, make him complete in all his limbs." Muhammed said to his majesty, "I am not able to do this;—God is he who is able to perfect that which is defective." In an instant after Jebraïl came with an order to the prophet Muhammed to this effect, "O my beloved, go thou to the house of king Januwamalik, and cover the child with a mantle. Afterwards pray, performing the gestures of two prostrations, and then, having pronounced the name of Muhammed, the prophet of the last times, deliver the child to its father." Muhammed being thus empowered to go, said to king Januwamalik, "Come, let us all go to the house of king Januwamalik." The prophet then arose, and proceeded to his majesty's house, attended by all his friends. They having arrived, his majesty said to the prophet, "Be seated, sir;" upon which Muhammed, and all his friends, seated themselves on chairs. As soon as all were seated, his majesty brought his child to the prophet, and the prophet took the child, and covered it up; after which he pronounced the prescribed form of prayer over the child, and made his request to God. This done, he uncovered the child, and, by the help which God granted to his servant, the child was made complete in all his limbs, with most beautiful features, and with a face as bright as the full moon. Muhammed then said to king Januwamalik, "O king, take thy child, and take great care of him." His majesty then prostrated himself before the prophet, and said, "Of a truth thou art the prophet of the last times; the crown of all the prophets, and the patron of all the prophets, and the consummation of all the prophets." When his majesty had arisen from his prostration, he ordered one of his treasurers to be called, to whom he gave directions to bring out gold, and silver, and beautiful garments, with ten men slaves, and as many female slaves, all of which

the king presented to the prophet. After this, he feasted the prophet and all his friends and relatives, together with all the great and rich men. They all eat and drank very merrily; and when the entertainment was over, the prophet took leave of his majesty, and returned to the village of Hatijah.

Remarks by the Rev. Mr. Robinson, Missionary at Bencoolen, from whom we have received the above Extract.

It is, I believe, a common opinion, that Muhammed totally disclaimed all power to work miracles, and consequently that the Muhammedans do not consider their religion as founded upon miracles. This opinion is true, in some measure; but the inference drawn from it is altogether false. It is true that, according to the Koran, Muhammed did disclaim all power to work miracles; but it is equally true that the Muhammedans believe miracles were wrought, and that even by God himself, in confirmation of the mission of their prophet. Accordingly, we find Muhammed saying, that he had no power to command the moon to come to him, nor to give limbs to king Januwamalik's ill-shaped child; yet, in order to prove the truth of Muhammed's pretensions, God himself causes the moon to descend from the sky; to go seven times round the Kabah; to pronounce the confession of faith; to part in sunder; to pass through the two sleeves of Muhammed's garment; to re-ascend the sky; and, finally, to re-unite and appear as before. So also, by the power of God, at the request of his prophet, this ill-shaped little creature becomes a most beautiful child. Now both these miracles were performed in order to convince a large assembly, convened for the express purpose of examining into the claims of Muhammed, that he was indeed, what he pretended to be,—the apostle of God. I am certain too, that the story of these miracles is firmly believed by the followers of the prophet, and that, not only by the credulous vulgar, but also by the best-informed men amongst them. Nor is this all; for these miracles are viewed, just in the light in which I have represented them, as testimonies borne by the Divine Being himself to the truth of Muhammed's mission. It is then a fact, that the Muhammedans believe their religion to be founded upon miracles; and I may add, it is also a fact, that they know how, when arguing with a Christian teacher, to avail themselves of the advantageous ground, which this supposed miraculous testimony affords them.

The missionary who thinks that these pretended miracles may be overlooked in the argument, or treated with contempt, will find himself mistaken. The followers of Muhammed are quite as unwilling to allow, that banter and ridicule prove a thing to be false, as we ourselves are. In disputing with them, therefore, a missionary must not despise their arguments, but by sound reasoning endeavour to refute them, if he would convince these deluded people of their errors. The arguments of the Muhammedans should be as carefully weighed, and as appropriately answered, as those of the Socinians or Papists. To despise an enemy, is certainly not the way to conquer him; and it will require all our strength and skill to conduct a successful attack on the strong holds of Mu-

hammedanism. An easy victory we must not expect; but when we consider whom we have on our side, we need not be anxious as to the final result. I hope the friends of the mission will enter into our difficulties, and aid us with their fervent prayers.*

QUESTION CONCERNING SATAN.

HAVING my mind much perplexed in thinking on the omnipresence or ubiquity of the enemy of all righteousness, (for by what other names I know not how to express his being able to act by evil suggestions on *my* mind in Britain, and on that of *another person* at Bombay, or New York, at the same moment,) this query has arisen;—How can a created being possess such attributes as seem to belong to the Creator of all things exclusively; or how can we distinguish between the omnipresence of the Author of all things and the omnipresent action of an evil and malicious spirit, which by direful experience we all feel to our distress and dismay? May I beg your admittance of these queries, (which rise in a mind willing to be instructed, and anxious to be led into truth in its diversified bearings,) into your valuable miscellany, hoping that some one of your numerous correspondents may turn his attention to a subject, which perhaps may have perplexed others beside

W. H. A.

A correspondent, whom we have requested to answer the above question, writes as follows:

"W. H. A. seems to suppose that there is only one devil. Were this the case, the difficulty of which he speaks would indeed exist. But it is not so. For although the devils have a Leader, who is called Satan, Beelzebub, the Prince of the devils, the Prince of the power of the air, and the Devil by way of eminence, it is not to be supposed that he carries on his operations in two distant places at once in his own person, but by means of those numerous beings who are called his angels, Matt. xxv. 41. These are styled devils, Matt. iv. 24. viii. 31. Luke viii. 2. ix. 1. x. 17. James ii. 19, and many other places; the power of the air, Eph. ii. 2; and the darkness of this world, Eph. vi. 12. Their Prince acts in his own person only upon particular occasions. It was he probably who tempted our Lord, who tempted Job and Peter, and who entered into Judas. So far from being in two places at once, he is represented (Job i. 7, and 1 Pet. v. 8.) as *walking about*, which he may do both in his own person and by the instrumentality of his angels, *seeking whom he may devour*.

I have sometimes thought, that, as it is probable that every believer has his guardian angel who attends upon him from his birth till his death, (Heb. i. 14.) so it is also probable that every man, as soon as he comes into the world, has a tempting devil assigned him by one of the "Rulers of the darkness of this world," who are also called Principalities, and who perhaps are princes of towns, cities, and kingdoms, (Eph. vi. 12. and Dan. x. 13.) and that this tempting devil continues with him till his death, calling in possibly the assistance of a superior devil, or even of Satan himself, upon some extraordinary occasion."

This query reminds us of part

* In an early number we will give Mr. Robinson's Parallels between Mahometanism and Socinianism, and between Mahometanism and Popery.

of a Dialogue which lately passed between a Friend of ours and a Roman Catholic.

Friend. Do you pray to the Virgin Mary?

Roman Catholic. No: I only entreat her to pray to God for me.

F. So, you do not pray to her, you only speak to her. And do you think she hears you?

R. C. I hope she does.

F. That is to say, she hears *you* when you speak to her at London, and she hears *another person* who is speaking to her at Paris, at the very same instant. Observe the consequence. You invest her with omnipresence, which is one of the divine attributes; and though you scruple to pray to her, you ascribe to her that attribute which belongeth to God only.

For an "Essay on Satanic Influence," see our 13th Vol. pp. 97 and 284.

ON CHARITY AND BIGOTRY.

Dr. Priestley, two or three years before his death, said to Dr. Miller, Professor of Theology at the College of Princeton, "I do not wonder that you Calvinists entertain and express a strongly unfavourable opinion of us Unitarians. The truth is, there neither can, nor ought to be, any compromise between us. If *you* are right, WE ARE NOT CHRISTIANS AT ALL; and if *we* are right, YOU ARE GROSS IDOLATERS. See a Sermon of Dr. Miller preached at Baltimore Oct. 19, 1820.

The above forcibly reminds us of the following passage in the writings of Mr. Fuller.

"What is there of bigotry in our not reckoning the Socinians to be Christians, more than in their reckoning us idolaters? Mr. Madan complained of the Socinians 'insulting those of his principles with the charge of idolatry.' Dr. Priestley justified them by observing, 'All who believe Christ to be a man, and not God, must necessarily think it idolatrous to pay him divine honours; and to *call* it so, is no other than the necessary consequence of avowing our belief.' Nay, he represents it as ridiculous, that they should 'be allowed to think the Trinitarians idolaters, without being permitted to call them so.' —If Socinians have a right to think Trinitarians idolaters, they have, doubtless, a right to call them so; and, if they are able, to make it appear so: nor ought we to consider ourselves as insulted by it. I have no idea of being offended with any man in affairs of this kind, for speaking what he believes to be the truth. Instead of courting compliments from each other in matters of such moment, we ought to encourage an unreservedness of expression, provided it be accompanied with sobriety and benevolence. But neither ought Socinians to complain of our refusing to acknowledge them as Christians, or to impute it to a spirit of bigotry; for it amounts to nothing more than avowing a necessary consequence of our belief. If we believe the deity and atonement of Christ to be essential to Christianity, we must, necessarily, think those who reject these doctrines to be no Christians; nor is it inconsistent with charity to speak accordingly." Fuller's Works, vol. ii. p. 205.

1 JOHN v. 11.

And this is the record, that God hath given to us eternal life: and this life is in his Son.

JOHN was a sententious writer. How much is contained in these three words,—"God is love!" Under three terms also,—"the lust of the flesh, the lust of

the eye, and the pride of life," is comprehended every sin.

Eternal life!—All men will live for ever, either in happiness or misery. But *eternal life* stands opposed to the second death.

The ideas contained in this term, no tongue can express, no language enumerate, no understanding conceive, no desire can grasp. For it hath not entered into the heart of man to conceive what God hath prepared for them that love him.

Eternal life is proclaimed to all, but *given* only to believers, that is to say, to them to whom faith is given, Eph. ii. 8. Phil. i. 29.

It is *in his Son;*—"the gift of God is eternal life through Jesus Christ our Lord," Rom. vi. 23.

But wherefore could not God pardon without an atonement?

I answer,—Not for want of love. His sending his Son was the effect of his love. But it was, because his justice, as the moral Governor of the universe, would not permit. Pardon, without an atonement, would have been *connivance*, which would have sullied the divine character.

The Divine Justice was eminently displayed in the *Dignity of the Person who suffered.* If a province rebel against a good prince, will it become him to show his resentment by killing a fly? The Atonement was a *public expression of the divine displeasure against sin.* The *death of a creature for sinners*, though it had been an innocent creature, would have been no display of the divine justice, because the suffering would have borne no proportion to the pardon.

Then let us seek salvation only by Christ, and not by the works of the law. After the Fall, Cain brought a thank-offering, as if that dreadful event had not taken place. That would have been proper before the Fall; but, after the Fall, a Sacrifice became necessary. F.

ANECDOTE.

A pious parent had three sons, who, notwithstanding all his admonitions and instructions, mingled with many prayers and tears, grew up to manhood in scepticism and profligacy. When the father lay on his death-bed, the friends of the family, conceiving that it might perhaps produce a good impression upon the minds of his children to let them see how a Christian dies, introduced them to the bedside of their expiring parent. But, to their unspeakable grief, the good man died under a cloud, and was destitute of those strong consolations which believers frequently experience in their dying hours. It was feared that this melancholy circumstance would confirm the young men in their prejudice against religion, and in their opinion of its being a fable. However it was not so. A few days after the funeral, the younger brother entered the room in which were the two elder, who, observing that he had been weeping, asked the cause. "I have been thinking," replied he, "of the death of our father." "Ah!" said they, "what reality can there be in religion, when such a man as he died in such a state of mind?" "It has affected me very differently," replied the younger brother. "If our father, after living such an exemplary life, died such a gloomy death, how dreadful will be our deaths after living such wicked lives!" This was like an arrow to their consciences. It led them to read the word of God, and constantly to attend upon the means of grace; and they ultimately became as eminent for piety as their father had been.

Obituary and Recent Deaths.

MRS. ALICIA JACKSON.

Mrs. Alicia Jackson, late wife of Mr. Samuel Jackson of Hackney, was born at Norwich, Dec. 31, 1756. Her mother was sister to the late Mrs. Addington, the wife, and afterwards widow, of the late Rev. Dr. Addington. Her first serious impressions were received under the ministry of Mr. Jones, one of the preachers at the Tabernacle there, in the late Countess of Huntingdon's connexion, and were strengthened and confirmed under the ministry of the late Mr. Peckwell. She was then about eighteen or nineteen years of age. She soon afterwards came to London, and attended the late Mr. Trotman's ministry at White-row, Spitalfields, and joined that church, something more than forty-four years ago. She continued a member of it as long as she lived, though the infirmities of age prevented her attendance there for some years past.

In July last appeared the first symptoms of the disease which ended in her dissolution. She went into Suffolk at the close of that month, in the hope that change of air might be useful; but her disorder increased, and induced gloomy forebodings. In September she returned home, (though with considerable difficulty,) to her great comfort and that of her family. Her digestion became increasingly bad, and her power of taking food continually lessened. Though her disease was gaining ground and her weakness increasing, she continued in the family till the 28th of December, when she left the sitting-room with an impression that she should never see it again, which proved to be the case. A variety of particulars occurred with respect to the progress of disease, her own forebodings, and the fears of her family, to them of much interest, but unnecessary to be detailed. She was still able occasionally to leave her chamber for the adjoining room; and on the evening of the Sabbath, Jan. 6, she was capable of attending to the reading of one of Mr. Jay's short discourses from John xiv. 2, "In my Father's house are many mansions," &c. These were exercises in which she always experienced much pleasure as well as profit.

On the 8th, after many interesting circumstances which occurred in the course of the day, at the close of it she said, "She did not know how it might be with her at the last, but she then felt no regret at leaving the world." In the evening of a very bad day she observed to one of her daughters, "I am going where I shall bear much fruit." To the Rev. Mr. H. who visited her on the evening of the 12th, she expressed her strong hopes—hopes she would not part with for worlds—that she could say at times, "The Lord is my portion, the Lord is my shepherd." On Sabbath-day, the 13th, though for the most part a distressing day of illness, several Psalms were read to her, and also the 14th chapter of John: this afforded her much comfort, and she expressed her delight in the sweet words—sweet indeed she found them. The next day, her husband, when he saw her, could not refrain from weeping at the sad prospect before him. She afterwards said to one of her daughters, "Your dear father should not be so distressed, when I have such bright hopes." On the 15th, a dear friend and relative came to see her, whom she had not seen for a long time. This interview gave her much pleasure; and she afterwards referred to the conversation, and said, that the observation of her friend, that she was fixed on the Rock of ages, had done her more good than any thing for a long time. On the 19th, she was in the drawing-room for the last time. The Rev. Mr. C. and Mrs. C. came

in the evening. Mr. C. conversed and prayed with her. On the 19th, she was very ill, and one of her daughters said to her, "The Lord is your shepherd." "Yes," she replied, "he maketh me to lie down in green pastures, he leadeth me beside the still waters." In the evening her husband repeated that promise, "I will never leave thee nor forsake thee." She added, "This God is my God, he will be my guide even unto death." She also referred to the words of the 12th chapter of Isaiah, "Behold, God is my salvation," &c. and said, "This is my funeral text." It was indeed that upon which she had fixed many years before. With considerable emphasis she said, "I *will* trust." On the next day, which was the Sabbath, she had much pleasant conversation with her youngest daughter, referring to the earlier part of her life, and the snares from which she had escaped, and also to the probability of her dying, and said, she was fixed on the Rock of ages. She further observed, "I can say if I were going to die,

"Content my Father with thy will,
And quiet as a child."

Her son and daughter came from Peckham to visit her, but she was only able to see one at a time. In the evening, however, she talked most sweetly and faithfully to her son, entreating him to fear the God of his youth, and the God of his father, adding, "What should I do without such a support now?" and recommending him often to read that hymn, "Guide me, O thou great Jehovah," &c. saying, "It has been a comfort to me when in health, and is so now." On the 22d, she was a little better, and talked occasionally of recovery, but it is supposed, rather with a view of consoling her family, than from any idea of it herself. The next day she was out of bed for the last time, and distressingly weak. On the 25th, much worse, dozing very much, and not distinguishing day from night. She at various times spoke of the sweet night she had. Upon her youngest daughter's saying to her, "God is your refuge," she replied, "Yes, that he is." And to a medical gentleman, who saw her late at night, she said she had had the best night she had had for a month, and that she had not an uneasy feeling of mind or body. The next day she was better; and on the following, which was the Sabbath, she seemed so much improved, that some faint hopes were entertained of her recovery. She was very comfortable in her mind the whole of the day, heard her daughters read to her, "O for a closer walk with God!"—"There is a fountain filled with blood"—and several other of her favourite hymns; as also the 23d and 27th Psalms, which were the last portions of Scripture she heard, and were always great favourites with her. In the evening she again had several hymns read to her, and at her own request one of Mr. Jay's short discourses. One of her daughters told her, that her father had remarked she had exemplified in her experience the truth of that declaration, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." She replied, "My mind is stayed on Him," which were the last words she distinctly uttered of the state of her mind. These flattering appearances soon vanished. She altered very much in the course of the night. Her power of taking either food or medicine had nearly ceased in the morning, and now she scarcely noticed any one; but in reply to inquiries she was able to intimate that she was comfortable and happy. Death was now making rapid strides, and after one o'clock she gave no signs of consciousness, but was as calm and quiet as an infant, and without a struggle, about half-past three o'clock in the afternoon, on Monday the 28th of January, she sweetly fell asleep in that Jesus, who was the object of her love and her confidence for many years, and who is now her portion for ever. The repeated visits of her pastor, and his conversation and prayers, were very consoling to her. It is not attempted to hold her up as free from faults; for of whom can that be said? but she had as few as fell to the lot of most. She had a kind and sympathizing heart, was alive to the distresses of the poor, and was anxious to relieve them to the extent of her limited ability. At a time when her

husband suffered losses which at once swept away an independence, she was indeed a solace to him, and cheerfully submitted to privations consequent thereon, for a long course of years. Her life was upright, and her end was peace; and she ever ascribed the glory of her salvation to that Redeemer, who was precious to her in life, and her firm support in death. The following lines are truly descriptive of her peaceful end.

"Not a groan, nor a pain, nor a tear,
Nor a grief, nor a wish, nor a sigh,
Nor a cloud, nor a doubt, nor a fear,
But calm as a slumber they die."

Edmiston's Sacred Hymns.

MRS. SARAH DEAR.

Extracts of a Letter from the Rev. Joseph Dear to a Friend.

VARIOUS have been the scenes through which I have passed since I left you. My cup has sometimes overflowed with pleasure, and at other times has been deeply mingled with wormwood and gall. But knowing that heaven never designed man to be permanently happy upon earth, I long ago relinquished the expectation, determining to use prosperity, if such should be my lot, with moderation, and to meet adversity with Christian fortitude and serenity. But how vain are all our resolutions! how vain are reason and philosophy! one single incident has demonstrated the fallacy of them all. I have lost one of the most amiable of women, the best of friends, the most prudent and faithful of wives: my beloved Sarah is no more. For twenty years she shared my joys and soothed my sorrows. For twenty years her prudence tempered the natural ardour of my disposition, perhaps saved me from manifold evils into which I should otherwise have fallen. To describe my feelings upon the melancholy occasion is impossible.

On the Sabbath preceding her illness, I had been at * * * * assisting a neighbouring minister; and on my way home on the following day, I met by appointment a public society with which I have long been connected, the business of which detained me till the evening. It was during the meeting that Mrs. Dear had gone out to superintend a workman. She was then in a state of weakness, and the coldness of the air produced an effect which finally proved fatal. No visible alteration however appeared in her countenance. She met me with cheerfulness, supped heartily, and retired to rest apparently as well as usual. But the shaft of death had struck her unseen, and was yet lodged in her vitals. On the following morning, she was seized with a universal chill, which was succeeded by the most acute pains, accompanied with so quick a respiration as sensibly affected her powers of articulation. A medical friend was sent for, and various remedies used in vain. Her pains still continued, and rather increased than diminished.

As I was aware of her danger, I was almost continually with her, and occasionally suggested such consolatory truths as I thought calculated to support and comfort her, especially directing her attention to that happy state where pain and sickness shall be known no more. On one occasion, while I was thus engaged, she shook her head as if questioning her own interest in that better world. But as I had no doubt of her real piety and consequent happiness, and deemed it improper to induce her to talk in her then state, I asked not for an explanation. However, she was afterwards ready to cry out for anguish of spirits, and earnestly entreated me to pray for her. I did so repeatedly, and reminded her of Bunyan's pilgrim when passing through the valley of the shadow of death, and related something of my own experience; all which evidently afforded her encouragement. But amidst all her sufferings, from this source, as well as from the severity of her bodily pains, not a murmur escaped her lips, nor as far as I know did she utter a single wish to live. Her language was, "I wish to be passive in the hands of God, as clay in the hands of the potter. Let him do with me what seemeth him good. If he has any more for me to do, I am willing to live, if not, I am ready to depart. I have had enough of the world, and fear a return to it." With

me, however, her recovery was an object of the deepest solicitude: I therefore frequently prayed for her restoration. On several occasions, after I had been thus engaged, she has said, "Mr. Dear, why do you pray for my recovery? I have no wish to live: I am kept here only because you are unwilling to give me up: do give me up into the hands of God: I love you, I feel I love you dearly: I love my children too, but I can give you all up into the hands of my God and Saviour."

The cloud which appeared to overshadow her in the former part of her illness, was now completely dissipated. Her hope was strong, and she was enabled to rejoice in God her Saviour. She had clear views of scriptural truth, a deep sense of her own depravity and guilt, and yet the firmest reliance upon the all-sufficient atonement of Christ, ascribing her salvation entirely to grace; she frequently expressed herself in this language, "I am (by nature) a perishing sinner, saved by sovereign grace.

Oh! to grace how great a debtor,
Daily I'm constrain'd to be!
Let that grace, Lord, like a fetter,
Bind my wand'ring heart to thee."

"'Tis all of grace," she would say, "from first to last. By grace ye are saved, through faith, and that not of yourselves, it is the gift of God.

Grace first contriv'd the way
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.

Grace all the work shall crown,
Through everlasting days:
It lays in heav'n the topmost stone,
And well deserves the praise."

A few days before her death, when I entered her chamber very early in the morning, after a short repose, she called me to come and sit by her, intimating that she had something to tell me. I did so; when with a sweet and heavenly smile, her eyes sparkling with pleasure, she said, "I have not slept to night, but I have had a sweet season. God has shone upon my soul with the brightness of the meridian sun, and has given me such an insight into the Scriptures as I never had before."

At another time, in the evening, she again addressed me in a similar manner, saying, "My soul is as full of the love of God as it can possibly hold. Praise God with me, glorify God for me." I immediately endeavoured to fulfil her request, and to lift up my heart, as well as voice, to God, enjoying much sweetness in communion with him, and verily believing that he was with us of a truth.

Every doubt seemed now to have vanished away. Her hope amounted to assurance, and peace and joy were its happy fruits. She often cried with earnestness, yet with submission, "Come, Lord Jesus, come quickly." My heart was subdued. I could no longer pray for her recovery as before. I thought it cruel to attempt to drag down to this wretched world, a soul that was so evidently entering the portals of glory: and though affection pleaded for her continuance here, reason could not but rejoice at the prospect of her escape from all the temptations and miseries of mortality, and of her entrance on that state of happiness and glory which awaits believers above.

A few days before her death, she sent for her children, and spoke to them collectively, and individually, exhorting them to seek the Lord, and giving them such advice as their circumstances required: and while we were all weeping around her, she said, "Weep not for me, but weep for yourselves." Then addressing myself, she said, "I am going to glory, and you will be there too, and I hope my dear Mary, (meaning her eldest daughter,) and the others, will be there also." She then requested Mary to be a mother to the little ones, who were incapable of taking care of themselves, and exhorted them all to be kind to each other, and to their father, reminding them of the necessity of submitting to parental authority, which would be exercised for their good, though they might probably sometimes think otherwise.

She also sent for the minister whom she constantly heard, and addressing him in an affectionate and interesting manner, exhorted him to set forth Christ crucified as

the only hope set before us in the gospel; to remember the value of immortal souls; not to take it for granted that every professor was a real Christian, but to be faithful, in warning them to flee from the wrath to come. In like manner she addressed my assistant, who was then an occasional preacher, and has since been appointed to a circuit, in the Wesleyan connexion. Her attendants also shared a part of her concern. She addressed them earnestly, yet affectionately, at once warning them, and encouraging them to seek the Lord. Upon one of them a deep impression was made; and, sensible of her lost condition, she began to cry for salvation, declaring that though she had been present at many death-bed scenes, she had never witnessed such a one. The Sunday school also was an object of solicitude with her. She had been instrumental in its establishment, and expressed her hope that it would not be permitted to decline for want of attention.

Thus, while life lasted, she employed it for the glory of God, and the promotion of human happiness, thereby manifesting the reality of her faith, and the excellency of the grace which had been bestowed upon her. The final conflict was a severe one. The last enemy was approaching,—Convulsions seized her,—her pains were great,—her speech faultered,—her reason tottered, and for the last fourteen hours, a decided delirium left her scarce a lucid interval. Her voice was perpetually exercised, first in the most rapid, but indistinct expressions, and then in one unbroken and continued moan.

But little of what she said could be understood. But from one expression, which was pretty distinct, I was induced to suppose that the conflict with the enemy of souls was even then continued, and that the malignant demon did not cease to tempt her, till she entered the gates of the New Jerusalem, which happened at half-past six, on the morning of the 6th of July, 1821.

Thus fell one, whose conduct secured the respect and esteem of her acquaintance, and whose death excited their universal regret. As a wife she was distinguished by domestic virtues, and as a parent by a tender solicitude for the welfare of her children. In sentiment she was a Calvinist, but felt the necessity of a daily attention to those means which God has ordained for the accomplishment of the end.

ELEGY.

Can language speak, with all its varied pow'r,
The deep distress of that lamented hour
When my beloved fell?
Ah no! 'twere vain,
No mortal strain
Can sound so low
The notes of woe;
'Tis heaven's own voice alone the tale can tell.

Ah Sarah! thou wast twined with my heart,
And, when the signal came that we must part,
Each fibre there receiv'd a mortal wound;
Felt the deep pang, which lovers feel:
Nor time, nor absence e'er can heal,
When force has sever'd those whom love together bound.

Yet 'twas a blessed parting! Thou wast borne
On Angels' pinions, to thy rest on high,
Whilst I am left to wander here forlorn,
And vainly wish, like thee, in bliss to die.

Oh could I, guiltless, break the hated bond,
That binds me down to this low world of care!
Not with more eagerness the suitor fond
Would meet the bosom of his favour'd fair,
Than I would meet with death. But 'tis the will
Of him who rules this earthly ball,
That I should all my destiny fulfil,
And wait his summons ere the curtain fall.

Then will the drama end, and I resign my breath;
Then shall we meet again where cherub choirs,
And flaming seraphim their anthems raise,
Where holy gratitude each breast inspires,
And every tongue is vocal in the praise
Of our incarnate Lord,
Who rules in love,
O'er all above:
For ever be his name ador'd.
Then shall we learn their song, and with them be,
In love and bliss complete through all eternity.

MARY IVIMEY.

Died at Bow, Middlesex, on Friday, March 15, 1822, Mary Ivimey, in her 32d year, leaving her afflicted husband with six young children. She was the daughter of *Edward* and *Esther Green*, whose obituaries may be seen in our Vol. for 1817, p. 61. and Vol. for 1820, p. 63.

Having been brought up in the nurture and admonition of the Lord, she was baptized on Lord's-day, August 6, 1809, in the nineteenth year of her age; and was added to the church at Bow, of which she continued to be an honourable member to the day of her death.

The following is chiefly an extract of an account written by a female friend who was with her in her last hours. Our late dear friend appeared to be in perfect health on the Lord's-day previous to her death, and heard the Lecture in the evening with much satisfaction. At family worship, she joined in singing the hymn with unusual pleasure;—

"Worthy the Lamb that died, they cry,
To be exalted thus—
Worthy the Lamb, our lips reply,
For he was slain for us!"

About seven o'clock on Tuesday evening, after a few hours pain, she was delivered of a daughter, and was better than usual for two days. On Friday morning at six o'clock, her medical attendant was sent for, and he immediately perceived great danger. After considerable loss of blood, her violent pain in measure subsided. On her dear husband's entering the room, the first words she repeated were from the well-known hymn;—

"Rock of ages, shelter me!
Let me hide myself in thee."

And this she continued nearly to the end.

"I have been a great sinner," she continued, "and have not prized my privileges as I ought to have done. I have neglected what I ought to have attended to, but Christ came into the world to save sinners, of whom I am the very chief. I would apply to the fountain of his blood—

Other refuge have I none,
Hangs my helpless soul on Thee!
Leave, ah! leave me not alone,
Still support and comfort me."

Soon after she exclaimed,—

"Oh that my Lord would come and meet!
My soul should stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terrors as she past."

These things were recited with no faultering accent, but with a firm tone, and a most placid, benignant countenance, strongly indicating the serenity and composure of her mind.

About half-past two in the afternoon, an unfavourable change took place, and it was immediately apprehended that her continuance would be but of short duration. The summons of death she received with the most perfect tranquillity. "O my God," she cried, "I desire to trust in thee; for thou art too wise to err, and too good to be unkind." She seemed now scarcely to feel the strong cords which had bound her to earth, and with great energy declared that she was deeply sensible of her own unworthiness—that Christ crucified was her theme—and that she dreaded clinging to any thing short of the atoning blood of the cross.

While engaged fervently in prayer, she was heard to say, "I come to Thee with the prayer of the publican, 'God be merciful to me a sinner.' I come to thee as the prodigal son, 'Father, I have sinned against heaven and in thy sight'—but hast thou not a blessing for me, O my Father? I have known, I trust, thy name, yet in ten thousand instances I have backslidden from thee; but thou hast promised that thou wilt receive the backslider graciously, and love him freely." This was followed by her again imploring the blessing of God on her dear husband and children; charging her husband to bring them up in the fear of God. On his remarking in the agony of his grief, "You leave me in a vale of tears," she summoned up all her strength, and exclaimed, "Trust—trust."

To a young friend she said, "Remember *now* thy Creator in the days of thy youth, before the evil days

come, and the years draw nigh when thou wilt say, I have no pleasure in them." Though I have reason to lament I have not served Christ as I ought, yet I can look back and hope I loved him at a very early period, when as young as my *Mary*. Since that period I have had much to lament, yet I can say with Peter, "Lord, thou knowest all things: thou knowest that I love thee."*

"You did not think," the nurse said, "you would be so soon called to leave your poor nurse?" "No!" she replied, "but we shall soon meet in the realms of everlasting bliss." When her husband said, "O cruel death, to separate us!" she answered, with a low voice, "No, no.

Death of death, and hell's destruction,
Land me safe on Canaan's side."

She was now rapidly approaching the invisible world: but when she found it difficult to articulate, she was still engaged in prayer, frequently whispering, "Rejoicing in Christ Jesus, and having no confidence in the flesh." Before eight o'clock in the evening her gentle spirit took its flight.

She was buried on Thursday, March 21, in the burial-ground belonging to the Baptist meeting-house; and the great concourse of attendants showed in what high estimation she was held. On Lord's-day evening, March 24, Dr. Newman, her pastor, preached a funeral sermon from Ezek. xxiv. 16; "Son of man, behold, I take away from thee the desire of thine eyes with a stroke." The place of worship was thronged in an unprecedented manner, and many were unable to get admission at all.

* Not long before she made her profession, she heard a sermon from Dr. Raffles, addressed to young persons, at Plaistow, while he was a student, which she often mentioned as being very useful to her.

Review.

Selections from the Family Expositor of Philip Doddridge, D.D. Part I. Reflections on every Chapter in the Gospels and the Acts, with several important Notes. 18mo. Pp. 226. 3s.

THE late Rev. Abraham Booth, in giving his opinion of the "Family Expositor," once remarked, "The improvement on the sections is always excellent." This little book is made up of those excellent parts of this celebrated work, which for chasteness of style, purity of conception, justness of theological sentiment, and energy of practical observation, have perhaps never been exceeded, if equalled, by any divine, ancient or modern. We could wish that every young Christian, especially those of the educated class in society, would make this neat volume a Pocket Companion and a Closet Directory.

A brief and scriptural Statement of the Doctrine of the Trinity, designed as a Caution to those who are in Danger of falling into the dangerous Heresy of Socinianism: by a Lover of Truth. Pp. 16, 2d.

THIS tract is published we perceive at Portsea, where we understand the dying energies of Socinianism have revived; and they who would not exert themselves to circulate the scriptures, and propagate scriptural truth, are now determined (if they can) to overthrow the foundations of the scripture faith, and of course are violently opposed to the doctrine of the Trinity. But great is truth, and it must prevail; and even if it had no defence from human writings, while the Bible is read there is no doubt but genuine Christians will cordially believe this mysterious but revealed doctrine.

A History of the Baptized Church Meeting at Shortwood, in the Parish of Horsley, Gloucestershire; read at a Centenary Commemoration of its Establishment. By Wm. Winterbotham.

The title of Mr. Winterbotham's performance, we understand, has given some offence. We do not know why this should be the case. For, in the first place, it cannot be objected to as not being *true*. 2ndly, there is nothing of an exclusive nature in the word "Baptized," more than in the word "Baptist," and in neither of them more than the avowal of their sentiments absolutely demands;—sentiments, however, which are not in the least inconsistent with the most sincere esteem and affection for their Pædobaptist brethren. Thirdly, it is well known, that the author is eminent for an enlightened charity. Therefore may we not ask, Why is his title objected to?

Mr. Winterbotham has evinced his judgment in this work by confining himself closely to facts.

"He might easily have increased the bulk," our author remarks, "by detailing plausible conjectures, and probable transactions; but he has preferred confining himself strictly to facts, which the documents he possessed seemed fully to support." Preface, P. 6.

Our author has traced the history of the church under his pastoral care from its commencement to its present state of respectability, with remarkable perspicuity, good sense, and faithfulness.

We extract the following tribute of respect to the memory of the "dear and venerated Francis."

"In contemplating the character and labours of this almost invaluable minister of Christ, the mind is naturally impressed with the peculiar adaptation of his talents to the station he was called to occupy. He was not learned, nor did his situation require it. His address was popular, his language plain, and his style simple and unadorned. His voice was clear, harmonious, and impressive, and the tears which frequently accompanied the exhibitions of a Saviour's sufferings and grace, when beseeching sinners to be reconciled to God, rendered his exhortations often truly impressive; while the animating and heavenly glow which rested on his countenance, when speaking of the beauties of holiness, and the joys of another world, was such as kindled the warmest emotions of heavenly mindedness in the pious hearts of his converted hearers. His sermons were never laboured; short notes were all he ever committed to paper,—mere outlines of a general plan; every thing beside depended on the divine assistance he might receive in the pulpit. Living near to God, as he eminently did, his plan was, perhaps, the best that could be adopted among a plain people; but it would have been far otherwise in a minister whose mind and feelings were less habitually under this influence." P. 35.

A Winter Season: being an attempt to draw from the Storms of Winter some Observations, which may warm our Hearts, amidst its cold, with divine Love and true Benevolence; to which is added, an Essay on the Good Things of this Life. By James Fisher. 5th Edition, improved and enlarged. 8vo. Pp. 210. 1821.

We noticed the first edition of this work in our number for March 1811, and are much of the same opinion respecting this 5th Edition.

We much prefer the Author's prose to his poetry—the latter indeed is most uncouth.

The principal recommendation of this book is, that it is evidently the offspring of a pious mind, and that too of a mind desirous of deriving motives to piety, from the most ordinary occurrences of the winter season.

Criticism is certainly disarmed, and perhaps curiosity will be excited, when it is known, "that owing to the small-pox, from about two years of age the author has seen neither the beauties of spring, the charms of summer, the luxuriance of harvest, nor the sublimities of winter."

LITERARY INTELLIGENCE.

Just Published.

An Apology for the Freedom of the Press, and for General Liberty. By Robert Hall, A.M. of Leicester. 6th Edit. 3s. 6d.

The Third Edition of Lavoisne's complete Genealogical, Historical, Chronological, and Geographical Atlas; being a General Guide to History, both Ancient and Modern, exhibiting an Accurate account of the Origin, Descent, and Marriages, of all the Royal Families, from the Beginning of the World to the Opening of the British Parliament by his Majesty George IV.; together with the various Possessions, Foreign Wars, Battles of Renown, and Remarkable Events. Large Folio. Six Guineas and a Half, Half Bound.

Institutions of Theology; or a concise System of Divinity, with Reference under each Article to some of the principal Authors who have treated of the Subjects particularly and fully. By Alexander Ranken, D.D. one of the Ministers of Glasgow. 8vo. 14s. Boards.

Roses from the Garden of Sharon. 8d.

Uriel; a Poetical Address to the Right Hon. Lord Byron, written on the Continent; with Notes, containing Strictures on the Spirit of Infidelity maintained in his Works, and the assertion that if "Cain is blasphemous, Milton is blasphemous," considered: with several other Poems.

Memoirs of the late Miss Mary Ann Burton of Kentish Town. 6s.

An Original Set of Psalm and Hymn Tunes, with a Funeral Ode, adapted for Public Worship, and Harmonized for three and four Voices, with figured Basses for the Organ and Pianoforte. By the Rev. David Everard Ford. 3s. 6d.

Barclay's Letters on Baptism. 9d.

——— Reply to Review in Christian Herald. 2d.

——— Second Ditto. 4d.

——— Memoirs of Mr. Niel. 1s. 6d.

Jeffreys Taylor's (Ongar) Tales and Dialogues, with 6 Engravings. 3s.

Isaac Taylor's (Ditto) Elements of Thought. 4s. 6d.

Russell's (David, Dundee) Scripture Catechism for Young People. 6d.

Letters of Amicus Protestans to Wm. Wilberforce, Esq. M.P.

In the Press.

Journal of a Tour from Astrachan to the Scotch Colony, Karass, on the Russian Lines North of the Mountains of Caucasus: containing occasional Remarks on the General Appearance of the Country, the Manners of the Inhabitants, &c. &c.; with the Substance of many Conversations with Effendis, Mollas, and other Mahommedans, on the Questions at Issue between them and Christians respecting the Way of Salvation. By the Rev. Wm. Glen, Missionary and Minister of the Scotch Church, Astrachan.

The Rev. B. Andrews of Trowbridge is preparing for Publication a Work, to be entitled, Clavis Græca Biblica, containing a short Introduction to the Greek Tongue, and a copious Greek Lexicon for the Septuagint, New Testament, and Apocrypha, with the Signification of the Words given in Latin and English; designed for Theological Students who have not had the Benefit of a Classical Education, and such Persons as know the English Language only, but desire to understand the Greek Scriptures: by the help of this Work, without a Teacher they may speedily, and with but little Application, make themselves acquainted with them.

A Journey from Merut, in India, to London, through Arabia, Persia, Armenia, Georgia, Russia, Austria, Switzerland, and France, during the Years 1819 and 1820; with a Map and Itinerary of the Route. By Lieut. Thomas Lumsden, of the Bengal Horse Artillery. 8vo. 10s. 6d. Bds.

Clavis Apostolica: or a Key to the Apostolic Writings, being an attempt to explain the Scheme of the Gospel, and the principal Words and Phrases used by the Apostles in describing it. By the Rev. Joseph Mendham. 3s. 6d.

Episcopal Oath of Allegiance to the Pope, in the Church of Rome; containing the Oath both in its original and in its latest Form, with some Remarks on what is called the Persecuting Clause. By Catholicus. 8vo.

A New Edition, being the Tenth, of the Sunday School Teacher's Guide. By the Rev. J. A. James of Birmingham. 2s.

Mrs. Schemmelpenninck has a Second Volume of Biblical Fragments, which will appear in May.

The Essay on the Influence of a Moral Life on our Judgment in Matters of Faith, to which the Society for Promoting Christian Knowledge and Church Union in the Diocese of St. David's adjudged its premium for 1821. By the Rev. Samuel Charles Wilks, A.M. Author of Christian Essays, Signs of Conversion and Unconversion in Ministers, Claims and Duties of the Church, &c. Dedicated by Permission to the Lord Bishop of Durham. 2s. 6d.

H. F. Burder's Scripture Character of God.

Edmeston's Sacred Lyrics. Vol. 3.

Intelligence, &c.

Baptist Churches in Hampshire.

Ashby, Thomas Butter.
Batramsley (near Lymington), Wm. Mursell.
Beaulieu.
Blackwater, Thomas Burgwin.
* Broughton, Hugh Russell.
* Forton and Lake-lane, Thos. Tilly and John Clay.
Hartley-row, ——— Laye.
* Lockerly.
Long-parish, Thomas Futcher.
* Lymington, James Millard.
* Newport, Isle of Wight, John Franks.
* Portsea, Meeting-house-alley, Dan. Miall.
* Portsea, White's-row.
Portsea, Marbro'-row, —— Neave and J. Arnett.
Rockbourn.
* Romsey, Wm. Yarnold.
* Southsea, Richard Young.
* Southsea Common, John Headden.
* Southampton, B. H. Draper.
* Willow, Isle of Wight, Wm. Read.
* Whitchurch, Philip Davies.

OBSERVATIONS.

The above is, I believe, a correct list of the Particular Baptist Churches in Hampshire. Besides these, there are indeed five other Baptist Societies in this county; two in the new connexion of General Baptists; one in the connexion of Messrs. Baring and Evans; and two others, which on account of their principles are not recognized, nor generally known among us.

Not more than seven of the above twenty-one churches have been of long standing. Thirteen of them have been formed within the last fifteen years, and one about twenty years ago. A few years since the Baptists were comparatively few in this county, but now the aggregate number of members is somewhere about 1,600; and the hearers in our congregations, at a very moderate calculation, will amount to 6,000. I believe there are Sunday schools in all the churches. The number of scholars, as far as I can ascertain, is about 3,000.

It has been often affirmed, that the Baptists owe the increase in their number to other denominations of Christians; and not seldom have our brethren, when collecting for the building or enlargement of meeting-houses, been rebuked with a harsh and unkind insinuation of this nature. What foundation there is for such an assertion, so far as regards the Baptists in this county, will appear by the following remarks:—Eleven of the fourteen newly-raised churches meet in places where there are no Independent, and I believe no Methodist congregations; and the increase of population in the places where the other three churches exist, will fully justify their formation. Besides which, two out of the seven old churches met for many years where no dissenting congregations existed. So that only five out of the twenty-one Baptist churches now in Hampshire are in towns where other dissenting churches were known. It is true, indeed, that some of these churches have been occasionally joined by a few individuals from other churches upon their becoming Baptists; but the number of such is very inconsiderable; and I should suppose that the reception of such persons by a Baptist church ought not to be considered a subject for censure by any Christians, however differing from us.

The increase of the Baptists in Hampshire may be attributed chiefly (under the divine blessing) to the union of thirteen of their churches marked * in the List, in a society called the Hants and Wilts Assistant Mission Society. Although it has this designation, the object of the Society is twofold, viz. The promotion of the gospel in the county by village preaching, and to aid the Baptist Mission by annual collections and subscriptions. Its meetings are held twice in the year: the first meeting is held at Easter, and is considered as the Annual Meeting of the Baptist County Itinerant Society; the second is held at Michaelmas, and is called the Annual Meeting of the Auxiliary Missionary Society.

With the increase in the number of the churches, there has been a pleasing increase of useful talent and zeal in both the old and newly-raised churches. Considerably more than twenty brethren are employed in village preach-

ing, in addition to the itinerating excursions of the pastors, most of whom are thus laudably engaged. Upwards of twenty villages have preaching in them, and several of these villages have neat places of worship erected for the accommodation of the inhabitants. Sunday schools also are formed, attended by not a few of our young people from the several congregations in the larger towns, who cheerfully engage in this work and labour of love.

In the above statement something appears gratifying, and to a person unacquainted with the county of Hants it may be deemed great; but the whole tale is not yet told: Hampshire is a large county, and nineteen of our churches are situated in the southern and western parts of it; so that the northern and eastern parts of the county are affectingly destitute of the means of grace. Very many places in Hampshire, bordering on the counties of Surry and Sussex, are yet entirely destitute of the gospel. Much, it is true, has been done by other denominations of Christians as well as by ourselves; yet very much remains to be done. Too much encouragement cannot be given by our ministers and churches to the exercise of talent that may be usefully employed in village preaching. Much land in our county is yet in the hands of the Prince of Darkness, and remains to be possessed.

The view we have taken of the past, will however justify the most sanguine expectations respecting the future. If twenty years ago there were only eight Baptist churches where there are now twenty-one; if twenty years ago there were scarcely any members of our churches who could preach in the villages, where now near thirty are so employed; if twenty years ago there was but here and there a Sunday school in our congregations, where now fifty exist; what may we not reasonably expect the twenty following years to produce? We have four times the strength we had then; we ought therefore to do four times the work that was done then; and with a blessing from above we may expect a proportionate increase.

Let us only pray without ceasing for an abundant effusion of the divine influence; let us honour the Holy Spirit in the work that is peculiarly his in the economy of redemption; and then will our ministers be eminently men of God; they will be devoted to their work with a zeal and fervour truly apostolic; and they will be ready to part with what is specious and superficial, for that which is solid and useful. Numerous conversions we may expect will be effected! our Deacons and Members will increase in the exercise of evangelical piety; the tone of real religion among them will be elevated; and thus "every part will increase to the edifying of itself in love, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Lymington, June, 1821 J. M.

Society for the Relief of Aged and Infirm Baptist Ministers, instituted at Bath, 1816.

The Annual Meeting of this Society will be held at the Vestry of the Baptist Meeting, Somerset-street, Bath, on Wednesday the 12th day of June next, at twelve o'clock. In the interim, the beneficiary members, annual subscribers, and congregations, who are disposed to aid the funds of this Society by a collection, are respectfully requested to pay their subscriptions and collections to any Member of the Committee, who are desired to remit all sums received on account of the Society, to the Secretary, the Rev. J. P. Porter, Bath. The Committee avail themselves of this occasion to suggest to their brethren in the ministry, who are members of this Society, that if each of them would make a collection (either public or private), the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the aged or infirm, as one half of such collections would be immediately divided among the claimants.

The beneficiary members entitled to claim on the funds of this Society, *those who claimed last year as well as others,* are reminded that their application MUST be in the hands of the Secretary on or before the 12th of May, or it *cannot* be attended to; and those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on this Society) with the consent of the majority of the members, present at a church meeting held by public notice, for the especial purpose of giving such certificate.

J. P. PORTER, Secretary.

Bath, April 2, 1822.

ORDINATIONS, &c.

Dec. 11, 1821, a new Baptist Chapel was opened for public worship at BROCKHAM GREEN, near Dorking, Surry. Three sermons were preached; by the Rev. John Packer of Brighton, from Ps. xcii. 13—15; the Rev. Francis Moore of Vauxhall (one of the Secretaries of the Home Missionary Society) from Isa. lxii. 12; and the Rev. John Bailey of London from Isa. lviii. 11, formerly Minister of the Old Meeting-house in the above village, lately taken down, and where the gospel had been preached for upwards of thirty-eight years. The devotional parts of the services were conducted by the Rev. Messrs. Whitehouse, C. Smith, Overton, Bolton, &c.

Feb. 24, 1822, a Baptist Church was formed at WINSTONE, between Cirencester and Northleach. A sermon was preached by Mr. Hawkins of Eastcombs from Acts ii. 47, and the Lord's Supper administered to seven persons, who were dismissed from the church at Eastcombs. The service was profitable to many. May this little hill of Zion increase abundantly. It may be gratifying to our readers to be informed, that the gospel was first introduced into this village by the Treasurer of the Home Missionary Society, who has also been the instrument of sending the gospel into ten other villages around, where there has been much good done, and the prospects of usefulness are very pleasing.

March 19, a new Baptist Chapel at GRAY'S WALK, LAMBETH, was opened, when three sermons were preached; that in the morning by the Rev. James Upton, Senior, from 2 Chron. vi. 41, 42; that in the afternoon by the Rev. Alexander Fletcher, from Ps. xxiv. 7, 8; and that in the evening by the Rev. George Pritchard, from Rom. x. 1. The attendance of the inhabitants on this interesting occasion was highly gratifying. In the morning the place was well filled, and in the afternoon and evening it was crowded to excess: we are happy to state that the house continues to be well filled. Thus far has this little cause of the Redeemer proceeded, which at first was like a grain of mustard seed. It has taken root; it has sprung up; and it is hoped it will be the spiritual birth-place of many of the Lord's people who are scattered over this popular district. The church having made choice of Mr. Robert Upton as their pastor, it is expected that his ordination will take place shortly, due notice of which will be given.

April 8, a place of worship was opened at CHAPEL FOLD, in the parish of Batley, near Dewsbury, Yorkshire. The congregation was collected by the Itinerants, supported by the York and Lancashire Baptist Itinerant Society, who were providentially led thither about three years ago. A year ago a church was formed, and the Lord's Supper administered by Dr. Steadman of Bradford. The congregation met in a loft, which from its commencement was too small to contain the numbers that wished to attend. A place of worship nearly thirty-six feet square was therefore erected in the course of the last eight months, standing near the spot in which the nonconformists of that neighbourhood were wont to assemble, and from which originated the two large Independent congregations at Heckmondwyke, a large and populous village about a mile distant. The service began about eleven. M. Scarlett of Gildersome prayed; Mr. Mann of Shipley preached from Ps. lxxxi. 10, and concluded in prayer. In the afternoon, at half-past two, Mr. Holroyd of Wainsgate prayed; Mr. Jackson of Hebden Bridge preached from Zec. iv. 10, and concluded in prayer. Evening at six, Mr. Enoch Crook from the Bradford Academy prayed; Dr. Steadman of Bradford preached from Acts xiv. 7, and concluded in prayer. In the forenoon the place was well filled; in the afternoon and evening crowded. Upwards of £30 towards defraying the expense of the building was collected during the day. It will cost somewhat more than £300, towards which (exclusive of the above £30) the friends on the spot have contributed more than £100. This is the third place of worship which has been erected in consequence of the labours of the Society above mentioned, principally those of the three Itinerant brethren, White, Leversedge, and Ellis, who are members of the Church at Bradford, within the last five years, in a district of a few miles extent; in the whole of which, until the above named brethren visited it, only two baptized persons were known to reside.

April 9, brother Evan Herbert, pastor of the Particular Baptist Church Meeting at the SOHO Baptist Chapel, Oxford-street, was publicly recognized. Ministers engaged were Messrs Timothy Thomas, Shenston, Upton, sen., Upton, jun., Price, and Thatcher.

Wilts and Somerset Association.

The thirty-second meeting was held at Crockerton on Easter Tuesday. Messrs. Mitchell of Warminster preached in the morning from 1 Cor. xv. 58; Winter of Beckington in the afternoon from Luke xix. 13; and Saunders of Frome in the evening from Matt. vi. 13. Messrs. Roberts of Shrewton, Porter of Bath, Waters of Codford, Edminson of Bratton, and Shoveller of Melksham engaged in the other services. The next meeting to be held at Bratton on Tuesday the 1st of October, 1822.

NOTICES.

THE BEDFORDSHIRE Association of Baptist Churches will be held at Bedford, May 8: Mr. Wake and Mr. Knight to preach.—The BUCKINGHAMSHIRE Ditto at Chesham, May 23.—The OXFORD Ditto at Chipping Norton, May 27, 28.—The NORTHERN Ditto at South Shields, May 27, 28.—The CORNWALL Ditto at Falmouth, May 28.—The NORTHAMPTONSHIRE Ditto at Derby, May 28, 29.—The YORKSHIRE and LANCASHIRE Ditto at Shipley, May 29, 30.—The KENT and SUSSEX Ditto, June 4, 5.—The WELSH WEST Ditto at Llangloffan, June 4, 6.—The WELSH SOUTH-EAST Ditto at Newport, June 5, 6.—The Eleventh Anniversary of the Blackheath Auxiliary Bible Society will be held May 18, at the Green Man Inn, Blackheath. The Chair will be taken at Noon by the Chancellor of the Exchequer.—The Anniversary of the Lancashire Institution for the education of 1500 children of all religious denominations, will be held May 3, at two, at the School, North-street, Finsbury. H. R. H. the Duke of Sussex in the Chair.

The Anniversary of the Union of Christians formed at Bedford, will be held in that town, on Wednesday, June the 5th, when the Rev. John Clayton of the Poultry Chapel, and the Rev. Mr. Middleditch of Biggleswade are expected to preach.

ERRATA.

IN the Memoir of the Rev. C. Whitfield, P. 93, it is said, that this excellent man, owing to "the aid of the Bath Institution for the Relief of aged and infirm Ministers, could procure himself every comfort he required without obligation to any one." This statement omits the very liberal assistance which Mr. Whitfield annually received from the Baptist Fund during the last ten years of his life.

P. 163, B. Church at Olney, l. 19. *For* Castor *read* Carter.

In the Magazine for March, P. 117, Article, Stepney Academy, l. 13. *For* Lynn, Norfolk, *read* Lyme, Dorsetshire.

SONNET TO KALEE.

Kalee! thou ruthless Queen, with bloody hand,
And bloodier mind, I hate thy sable form.
Thy countenance, black, like the gathering storm
Lowers ghastly, darkening all the horrid land;
Ten thousand votaries (not at thy command,
For dumb thou art) around thee blindly swarm,
And pour from weltering beasts libations warm,
And join in drunken dance beneath thy wand.
Hark! 'tis the fulsome drum that pains my ear.
They come, they come! the midnight orgies past:
They dance, they revel, while the snorting blast
Of filthy instrument draws yet more near.
She bursts upon my sight, cruel! unchaste!
Avaunt, thou cursed thing, I hate thy hellish leer.

THE HOME MISSIONARY.

Hark! 'tis the voice of high command—
"Far as the earth's wide realms expand,
My gospel preach—thro' every land;
The sinner's jubilee."

Each soul is fallen—Describe its loss;
Let pity all your powers engross;
Then tell the wonders of the cross,
And Jesus' victory.

Thou faithful Missionary, hear!
Surmounting trials—scorning fear,
The joyful tidings haste to bear
With prompt alacrity.

Midst paths where nightly robbers prowl,
Let wintry tempests round thee howl;
Yet move not thy undaunted soul
Arm'd with benignity.

Behold what crowds are perishing,
Pierc'd by the serpent's baneful sting;
O fly the balm of life to bring,
Healing their misery.

But chiefly minister it where
The poor may all its blessings share,
And the great Donor's praise declare
In joyful ecstacy.

Humble, yet faithful to thy God,
O cease not to mark out the road;
Still pointing to the fix'd abode
Of pure felicity.

There ransom'd souls in glory shine—
There Heaven's high hosts eternal join,
To praise Immanuel's name divine
In ceaseles harmony.

Oxford. G.

ON RETURNING SPRING.

"*Thou renewest the face of the earth.*"
Psalm civ. 30.

Great God of nature and of grace,
We own thy mighty hand;
The various seasons in their place,
Obey thy just command.

Cold Winter's chilling blasts are gone,
With all its darksome train;
And gentle *Spring* comes hastening on,
With showers of milder rain.

The fields which lately look'd so dead,
Resume their wonted green;
While shrubs, and flow'rs, their beauties shed
Through all the verdant scene.

'Tis the kind beams of yonder sun
That quicken all I see;
While every voice unites in one,
"A God created me."

So, like cold Winter, once my heart
Was cold and barren too;
Till Jesus did his grace impart,
To form it quite anew.

But ah! how little fruit I bring
With all my Father's care;
'Tis Winter oftener far than Spring
Throughout the rolling year.

O Sun of righteousness, arise,
And warm my frozen powers:
That God will not my prayer despise,
Who clothes the fading flowers.

'Tis but cold winter here at best:
But there's a Spring above,
In which my soul shall ever rest,
And sing my Saviour's love.

SYDNAS.

A SONG IN AFFLICTION.

The ways of Religion I love,
Because they are sweetest and best;
My sorrows they mostly remove,
And help me to bear with the rest.

Full oft on the verge of despair
My soul has by them been sustain'd;
My troubles have vanish'd like air,
And my heart has tranquillity gain'd.

What has been, I know from the past,
May assuredly happen again;
And this while my troubles shall last,
Shall soothe all my sorrows and pain.

Ere long I shall press through them all,
And bid them a final adieu;
Life's curtain shall speedily fall,
And hide them for ever from view.

And then, Oh what transports unknown
Shall more than my sorrows repay;
While "the Lamb in the midst of the throne,"
Shall wipe all those sorrows away!

E. DERMER.

ON THE DEATH OF SEVERAL CHRISTIANS.

How happily the saints retreat
To their divine abode,
Leave this vain world, and rise to meet
Their Saviour and their God!

'Tis Jesus calls, and they retire,
(Oh 'tis a sweet remove!)
To realize their best desire,
And brightest hopes above.

Souls thus prepar'd by grace divine
Hail their celestial flight,
And quit the shores of earth and time
With infinite delight.

Their souls renew'd, their sins forgiv'n,
Whene'er from earth dismiss'd,
At once they enter death and heav'n,
And are for ever bless'd.

God is their portion, heav'n their home;
And, when the body dies,
Their spirits, freed from sense and sin,
To endless glory rise.

Thither our best affections tend,
While here in hope we wait,
Till God shall bid our souls ascend
To that immortal state.

G. B.

March 21, Hackney.

LINES

ADDRESSED TO

THE REV. J. TINSON,

Missionary to Jamaica,

On his taking Leave of his Brother Students.

Must friendship's ties be rent anew,
And must we say,—Farewell!
To one who always round us threw
A soul-enchanting spell?
Words can't impart
Our thoughts to you;—
The *throbbing* heart,
The *faint* adieu,
The *speaking* eye, must tell.

And yet we would not have our will;
No—go beyond the sea,
The cause of God is dearer still,
And He will go with thee.
Like summer gales,
The breath of pray'r
Shall fill the sails,
And waft thee where
Our souls shall follow thee.

Though oft Jamaica's sickly breath
Has laid our envoys low,
And seal'd their slumbers deep in death,
Yet do not fear to go.
The voice of pray'r
For thee shall rise,
To keep thee there,
Midst burning skies,
From death's destructive blow.

When to their chieftain's trophied tomb,
The Grecian heroes came,
Undaunted by his mournful doom,
And fir'd by valour's fame,
They there ador'd
Their gods, and swore
To sheathe the sword
From thence no more
While freedom urg'd her claim.

So when the hallow'd graves appear,
Where Rowe and Kitchen lie:
There dash away the starting tear,
Nor heave one trembling sigh,—
But swear by Him
Who ever lives,
You'll give to Him
The life He gives,
Nor fear for Him to die.

Yes—go—the spirit's sword to wield;
Our pray'rs shall guard your way,
Till triumphs grace the bloodless field,
And captive souls obey.
Go—break their chains,
Spoil Satan's wiles,
Till Jesus reigns
O'er Western Isles,
And millions own his sway.

P. J. S.

Baptist Academy, Bristol.

Kalendar.

May 3. Moon passes Spica Virginis.
4. Earth (as to longitude) between the Sun and Jupiter.
6. Moon Full IV. 52 morning, but she does not pass through the Earth's shadow.
8. Moon passes Antares, II. morn.
10. Moon passes Herschel, (in Sagittarius.)
15. Sun (as to longitude) between the Earth and Mercury.
May 16. Moon passes Venus.
19. Moon passes Saturn.
20. Moon New XI. 42 night; but her shadow does not fall on the Earth. She passes Jupiter.
21. Moon passes Mercury.
23. Moon passes Castor & Pollux.
26. Whitsunday.
27. Moon passes Mars & Regulus.
31. Moon passes Spica Virginis.

LONDON ANNUAL MEETINGS IN MAY.

Wednesday, 1*st*.—*Morning*. BRITISH AND FOREIGN BIBLE SOCIETY. Annual Meeting at Freemasons' Hall, at Eleven. Lord Teignmouth in the Chair.

Wednesday, 1*st*.—*Evening*. Half-past Six. PRAYER-BOOK AND HOMILY SOCIETY. The Tenth Anniversary Sermon will be preached at Christ Church, Newgate-street, by the Rev. Edward Burn, M.A.—And *Thursday*, *the* 2*nd*, at Noon, the Annual Meeting will be held at Stationers' Hall, Ludgate-street. Tickets for the Ladies to be applied for at 134, Salisbury-square.

Thursday, 2*nd*.—*Morning*. Eleven. ORPHANS' WORKING SCHOOL, City-road. Sermon at the Chapel in the School by the Rev. Mr. Mallison. Dinner at Four, at the London Tavern, Bishopsgate-street.

Thursday, 2*nd*.—*Evening*, Half-past Six. MORAVIAN MISSIONS. A Sermon will be preached by the Rev. Legh Richmond, A.M. at St. Clement's Dane, in the Straud. Subscriptions received by Morland's, 50, Pall Mall; Pole, 1, Bartholomew-lane; Stephenson, 69, Lombard-street.

Thursday, 2*nd*.—*Evening*. Half-past Six. WELSH SEAMEN. The Annual Meeting at the Meeting-house, Miles's-lane, R. H. Marten, Esq. in the Chair.

Friday, 3*d*. LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. The Annual Meeting at the Egyptian hall, Mansion-house.—Chair (Sir Thomas Baring, Bart. M.P.) at Twelve. Admission by Tickets only, for which Members will apply at No. 10, Wardrobe-place, Doctors'-commons.

Saturday, 4.—*Noon*. LONDON HIBERNIAN SOCIETY. The Sixteenth Anniversary will be held at Freemasons' Hall, Great Queen-street, His Royal Highness the Duke of Gloucester, Earl of Connaught, K.G. the Patron in the Chair.

Monday, 6.—*Noon*. PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN. City of London Tavern. The Right Hon. Admiral Lord Gambier, G.C.B. in the Chair.—And *Tuesday the* 7*th* at Half-past Ten and Three, two Sermons will be preached on board the Floating Chapel, moored near the London Dock Gates, by the Rev. Messrs. Jay and John Clayton, jun.

Monday, 6.—*Noon*. LONDON FEMALE PENITENTIARY, PENTONVILLE. The Annual Meeting will be held at the Crown and Anchor, Strand, William Wilberforce, Esq. M.P. in the Chair. The entrance to the Room will be from Arundel-street. Cards of admission may be had of T. Pellatt, Esq. Secretary; of the Committee; and at the House.

Monday, 6.—*Evening*. LONDON ITINERANT SOCIETY. The Annual Meeting will be held at the City of London Tavern, at Six, Samuel Robinson, Esq. in the Chair.

Tuesday, 7.—(and not on the Wednesday as formerly). SUNDAY SCHOOL UNION. The Annual Meeting will be held at the City of London Tavern, Bishopsgate-street. Breakfast at Six. Chair at Seven (Joseph Butterworth, Esq. M.P.)

Tuesday, 7.—*Noon*. NAVAL AND MILITARY BIBLE SOCIETY. The Annual Meeting will be held at the King's Concert Room, in the Haymarket. Apply for Tickets at No. 113, Jermyn-street, between Twelve and Four.

Tuesday, 7.—*Evening*. IRISH EVANGELICAL SOCIETY. The Annual Meeting will be held at the London Tavern, at Half-past Six, Thomas Walker, Esq. in the Chair.

Tuesday, 7.—*Evening*, Half-past Six. CONTINENTAL SOCIETY. The Anniversary Sermon will be preached at St. Ann's Blackfriars, by the Rev. Lewis Way, A.M.—And *Wednesday the* 15*th* the General Meeting will be held at Freemasons'-Hall, Great Queen-street, Chair (Sir Thomas Baring, Bart. M.P. President,) at Twelve precisely.

Wednesday, 8.—*Morning*, Ten. LONDON MISSIONARY SOCIETY. Surry Chapel, Rev. Samuel Hanna, D.D.—Six, *Evening*, Tabernacle, Rev. Timothy East.—*Thursday*, *the* 9*th* Six, *Evening*, Tottenham Court Chapel, Rev. William Wilkins.—*Morning* of the latter Day, Ten, Annual Meeting, at Surry Chapel, W. A. Hankey, Esq. in the Chair.—*Friday the* 10*th*, Ten, St. Ann's Blackfriars, Rev. J. A. Stephenson, A.M.—Six, *Evening*, Annual Communion, at Sion, Silver-street, Tonbridge, and Orange-street Chapels.

Friday, 10. (and not on the Thursday, as heretofore).—*Morning*, Six, RELIGIOUS TRACT SOCIETY. Twenty-third Annual Meeting. To Breakfast at the City of London Tavern. Chair at Seven, (Joseph Reyner, Esq.)

Saturday, 11—*Morning*. PROTECTION OF RELIGIOUS LIBERTY. Annual Meeting. City of London Tavern, at Eleven, Lord John Russell in the Chair.

Monday, 13.—*Evening*, Half-past Six. HOME MISSIONARY SOCIETY. Annual Meeting, City of London Tavern, T. F. Buxton, Esq. M.P. in the Chair.—*Tuesday*, *the* 14*th*, Albion Chapel, Moorfields, Rev. Samuel Lowell, *Evening*, Half-past Six.—*Wednesday*, *the* 15th, New-court, Carey-street, Rev. Dr. Collyer, *Morning*, Eleven.

Thursday, 16.—*Noon*. BRITISH AND FOREIGN SCHOOL SOCIETY. Seventeenth Anniversary, at Freemasons' Hall, Gt. Queen-st. Lincoln's-inn fields.

Irish Chronicle.

THE letters of Mr. Wilson respecting the Schools in the counties of Mayo, Sligo, and Leitrim,—and of Mr. Thomas concerning those in the county of Clare,—will afford satisfaction to those who are supporters of the Society; and will, it is hoped, induce others to contribute towards carrying on the various means employed for disseminating scriptural instruction and evangelical knowledge among our suffering fellow subjects in Ireland. The fact stated in the letter of Mr. Thomas, and confirmed by others of the agents of the Society, that there are no "breakings out" in acts of outrage, cruelty, and rebellion, in the districts of the Schools, speaks loudly in favour of the beneficial operation of such establishments. What benevolent Englishman but would wish the number of such Schools to be increased, till they fill that unhappy land?

From Mr. J. Wilson to the Secretary.

Ballina, March 12, 1822.

Dear Brother,

Enclosed you have an account of the Schools at present on the establishment in this part of the country, and the number of pupils in each. Their state is highly gratifying; for though, from various circumstances, *some* of them are not in the most flourishing condition, yet their general character is truly pleasing. Many of the youth during the past year have left the Schools for different situations in life, several of whom have been apprenticed to trades; and it is remarkable, that *nine* from one School have left for this purpose; others who remain have made a considerable proficiency in the various initiatory branches of education, and many new scholars have been admitted to the Schools.

It will be seen that the number of Schools which had been broken up by order of the Committee, as mentioned in the last report, has been made up by the Schools, which, when in England, I received permission to establish; half or more of the expense of each being engaged to be paid by different congregations or individuals; so that in this district there are now 59 Schools, containing 5,110 scholars, *independent* of Sunday Schools. The new Schools are, the *Burton-street*, the *Devonshire-square Female*, the *Mitchell-street*, the *Haddington*, the *Lymington*, the *Bedford-court*, the *Dean-street Female*, and the *Carter-lane Female*. The three former are in the county of Mayo, and the other five in the county of Sligo. As some of these are but recently established, much proficiency cannot be expected at present. One fact respecting the Bedford-court School will show the necessity for it, which is, that out of eighty children which had entered a short time after it was opened, only *one* of them could read, about twenty could spell monosyllables, the rest knew not their letters. Several ineffectual attempts had been previously made to establish a School there; but by the united exertions of three neighbouring gentlemen, who are magistrates, we at length succeeded. May the Lord now send prosperity. In the Carter-lane School sixty-seven girls had been entered in three weeks. With respect to the other Schools receiving similar support, whose names have already appeared, very considerable progress has been made in some of them, particularly the *Hammersmith*, the *Hackney*, the *Walworth*, and *Alie-street* Schools. In the latter there are nine girls who can repeat the whole gospel of John, and six of them can add to it the sermon on the Mount and the epistle to the Ephesians. At the last inspection I had promised a Bible to the best repeater of the Ephesians, when two of them, in class, went through it without a single mistake, and one of those two repeated all the parts of John which I had time to hear, in the same perfectly correct manner.

In the *Walworth Lion-street* School there are some remarkably diligent girls, eight of whom can repeat the gospel of John; three, thirty-four chapters; two, sixty-four chapters; and one, seventy chapters, in addition to

their learning knitting, needle-work, &c. Of the 5,110 scholars in all the Schools about *one-fifth are reading the scriptures, three-fourths of whom are committing them to memory:* among them there are some striking evidences of great attention, and of very retentive memories.

The opposition that is now given to the Schools is of a more private nature than formerly, and consequently the more difficult of detection, though by no means the less evident in its effects. But yet the work goes on, and it is pleasing to be able still to say, that the desire for instruction prevails among parents and children; and also that assistance from the resident gentry increases, which I am happy to add, is confirmed by some additional subscriptions, which I have succeeded in obtaining, notwithstanding the very great scarcity of money here. As *means*, these things are encouraging; but in the Lord alone is our hope: on him we may depend, for ourselves and for the cause in which we are engaged.

A poor woman, in dying circumstances, the wife of one of our Sabbath readers, whom I visited yesterday, seemed well to understand this subject. She had formerly depended on other things; but now "Christ alone, Christ alone" is her language, and she can venture to trust him though passing through the dark valley. May we be enabled to do so, through time and in death, and then a glorious eternity shall be ours. Yours affectionately,

J. Wilson.

Extracts from a Letter of Mr. Wm. Thomas, dated

Limerick, March 18, 1822.

The fourteen schools under my inspection contain 1,179 children, boys and girls. Several of the schools in Clare are kept in Roman Catholic chapels. I am happy to say, that those places in which the schools have been established for some time are quiet; you will observe it is those parts of the country where opposition has been made to the circulation of the Scriptures, and to education, and where the people are most neglected, which are most generally the scenes of rebellion and desperation. In one of the *Norwich* female schools two of the little girls, one of them a poor orphan, repeated 36 chapters each. In the Bristol school, which contains 100 children, a girl, not ten years old, repeated the Epistle to the Romans. I promised a new frock, as a premium, which excited great emulation. Oh what a pity that children with such capacities should be in such misery and wretchedness!

A fine school-house is nearly finished on the borders of the county of Galway, by Counsellor R. on his estate; this gentleman is a great friend to religious education. Sir William and Sir John Read are desirous of building school-houses at Tomgrany and Moynoe: these worthy and active Magistrates are very friendly to the interests of the Society.

John C. Esq. under whose patronage I have established a school at Ballycar, thirteen miles north of Limerick, has fitted up a very fine school-house, with desks, and every thing complete. This pious servant of the Lord, and most respectable and active Magistrate, sits in the school and teaches the poor children: he also pays the greatest attention to the Clare school for me. He and his excellent lady have given me their second subscription, £2. 5*s*. 6*d*. I cannot sufficiently express their kind attention to me, and good wishes for the Society. May the Lord abundantly bless them, and give them an inheritance among them that are sanctified.

In the *Nenagh* school there are 346 children, boys and girls. The girls are taught also spinning and needle-work. Mrs. B. the excellent lady under whose patronage the school is established, is about to build another school-house for females, as large as that she has already built, as there are crowds of children. She has also given me £10 for the Society. The *Seven Oaks* school has eighty-five children in it, who repeated 197 chapters: twenty of them repeated ninety-five. It is situated at Scariff, and is taught by an excellent master.

I hope the statement I have given of the schools will be satisfactory to the Committee; particularly when they consider the extreme severity of the season, the nakedness of the children, and the scarcity of firing and provisions, which are three times as dear as they were last year; and the disturbed state of the country.

The five Irish readers of the Scriptures are very useful: a number of adults have been taught by them to read the Irish Scriptures in their families, who before scarcely knew a letter.

W. Thomas.

HOME INTELLIGENCE.

The following is an Extract from the Liverpool Courier of March 13, 1822, *written by the Editor, for the Purpose of recommending the Society to the Attention of the Inhabitants of that large commercial Town, who have annually contributed towards its Funds:*

"We wish to direct the attention of our readers to an advertisement relating to 'The Baptist Society, for affording scriptural instruction to the native Irish, by means of schools and readers of the Scriptures.' The moral condition of the great bulk of the teeming population of the Sister Kingdom is truly deplorable, and the contemplation of it must fill the mind of every lover of human kind with the most painful sensations. Vice and superstition have there fixed the foundations of their throne broad and deep in the gross ignorance of the people; and nothing but the most persevering, the most determinate efforts of religion and knowledge can ever achieve its overthrow. The Bible Society, the Tract Society, and several other pious associations, have already done much towards the accomplishment of so desirable an object; but much remains yet to be done. In this moral warfare, the efforts of the Baptist Society, during the eight years it has been in existence, have been unremitting; and a reference to the advertisement already alluded to will show, that they have been crowned with the most cheering success. In the southern counties of the island, the most horrid tragedies have been acted within these few months; but in those districts where schools have been long established, the holy volume circulated, and the Gospel preached, not only have no crimes been perpetrated, but the inhabitants are quite peaceable. This single fact speaks volumes in favour of the vast importance and utility of religious instruction. We have, indeed, no hope of the permanent tranquillity of Ireland until her people shall be more enlightened and better educated than they are at present; and he who is desirous of accelerating 'a consummation so devoutly to be wished,' must aid, by his purse, the benevolent objects of those who are endeavouring, by diffusing among them the light of moral and religious instruction, to elevate the Irish people in the scale of civilization."

SCOTLAND.

The "Irish Chronicle" has been during the present year, stitched up with a respectable publication printed at Glasgow, entitled, "The Christian Recorder, and British and Foreign Religious Intelligencer." In the number for MARCH, there is an account of the distribution of the funds of the "Eagleshain Society," respecting which a writer under the signature of HIBERNICUS, says, "I think the Society might have divided this £30 into seven separate donations, and have given one of these for the support of the Presbyterian Missions to the South and West of Ireland, by the United Secession Church, and the other to the Baptist Irish Society, whose Chronicle has lately been stitched up with the RECORDER.

"You have done well in pleading the cause of poor Ireland, and I hope such societies as that at Eagleshain will not in future forget the Missions of the Secession Church in Ireland.—*The Baptist Irish Schools are not supported for the purpose of making the scholars* BAPTISTS, *but for making them* CHRISTIANS."

The Rev. Mr. Hinton of Oxford, has been preaching in London on behalf of the Society, and powerfully pleading the cause of the destitute and long neglected Irish. The first sermon was preached at the Meeting-house in New Broad-street (readily granted for that purpose by the Rev. Mr. Berry and his friends), on Friday evening, April 5. The text was Psalm xlv. 2—6. In consequence of its being a church-holiday the congregation was not numerous: the collection notwithstanding amounted to upwards of £13.

On the following Lord's-day evening Mr. Hinton preached at the Meeting in Eagle-street to a crowded congregation from Matt. vi. 20, *But lay up for yourselves treasures in heaven.* The collection amounted to £12 12*s.*

The Committee intend to avail themselves of the labours of respectable Ministers to preach occasionally in London, in aid of the funds of the institution.

The Ladies' Auxiliary Society in London has been assisted by the Independent Congregation in Queen-street, Cheapside. The Rev. Mr. Heap preached on the occasion, from Luke xiv. 23, and £20 12*s.* was collected after the sermon.

Rev. Thomas Thompson of Newcastle, in Staffordshire, has sent £5 for the support of the Society.

The Secretary acknowledges his obligations to the friends of the Society who have so kindly received him, and so freely contributed during the last and present month. At *Liverpool*, *Manchester*, *Newbury*, and *Whitchurch*, upwards of £160 has been collected; and it is exceedingly gratifying and encouraging to the Committee to learn that the objects of the Society are universally approved, and the warmest wishes expressed by Christians of all denominations, that success and prosperity may attend all its operations.

From Rev. Moses Fisher to the Secretary.

Liverpool, April 16, 1822.

My dear Brother,

I have fulfilled my commission respecting the schools in the province of Connaught, as far as my strength, and my limited time would admit. The schools which I have inspected are principally in the counties of Sligo, Leitrim, and Mayo. I have been much pleased with all the schools which I have seen; they are in good order, and the poor children though sitting on the ground, were quiet and clean. I heard the different classes, of readers, spellers, and repeaters of the Scriptures; the children read and spelled very well—as well as any that I have heard in free schools in England; and the number of chapters they repeated excited my astonishment; several repeated thirty, fifty, and seventy chapters, and two girls can repeat each 100 chapters. From the answers which they gave to the questions put to them, they appear to understand what they have learned. The portions of Scripture which they have committed to memory, are the Gospel by John—our Lord's Sermon on the Mount—and the Epistles from Galatians to the Hebrews inclusive. Many of the children were taken by surprise, but they repeated with accuracy any chapter or verse that was requested in the above mentioned books. The children learning the Scriptures by heart is a circumstance of great importance; for now, if bigoted and intolerant men should deprive them of their Bibles and Testaments, they cannot deprive them of their memories; and we hope that the word of God is hid in the hearts of many of them, that they may not sin against him. For further particulars I must refer you to my journal which I have left with Mr. West, and which he will forward to the Committee.

My visit to Ireland I hope will be over-ruled for good. I am convinced that the best cure for the evil of insurrection and disaffection, is a well ordered system of education. No doubt many of the evils which exist in Ireland, may be traced to ignorance as their source. Man is born without knowledge, and, if left to his native ignorance, he will miss the way to heaven, and plunge himself into irretrievable ruin. The soul is of the greatest value, and shall no effort be made to rescue it from the darkness of ignorance? shall the precious gem remain in the mine till it is trodden out of sight? shall the boar of the forest waste this vineyard for want of a fence? shall this invaluable cargo be set adrift without a pilot? shall this interesting mariner embark upon the sea of human life without a chart? No, we must put the key of knowledge into the hands of our fellow immortals, that they may have an instrument of observation in this voyage to eternity, by which they may with certainty steer their course. When the knowledge of the Lord shall pervade every part of Ireland, then it will become a quiet habitation, and a safe dwelling place. What I have seen in Ireland has taught me the importance of increased exertions for the spread of the gospel there, and will influence me to sympathize more with my brethren who are set for the defence of the Gospel in that dark land. Such persons make great sacrifices, and must encounter many difficulties and discouragements, but their labour shall not be in vain in the Lord; and though one should sow the seed, and another enter into his labours, yet both shall rejoice together in God. We are not commanded to convert sinners—but to preach the Gospel and teach all nations; and if we with fidelity and diligence execute our commission, we may safely leave the event with God.

I look back with astonishment through the last six weeks; I have travelled about a thousand miles, and have been mercifully preserved from dangers seen and unseen. On the 11th inst. I arrived at my beloved home, and found all well—the Lord be praised. I had a happy interview with my dear people on Lord's-day. The Sabbath appeared very different to some of those which I spent in Ireland. The worship commenced early—the house well filled—and on Monday night a crowded prayer-meeting. I thought if such prayer meetings were witnessed in some parts of Ireland, the people would think the days of heaven were come upon earth. Your's affectionately, MOSES FISHER.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

THE Ocean, with Mr. and Mrs. Bourne on board, sailed from Shields, on Monday, the 17th of March, and arrived off Deal on the 22nd. Mr. and Mrs. Tinson embarked immediately; and as the winds have been since almost uninterruptedly fair, they are, it may be hoped by this time, near the end of their passage. The cordial thanks of the Society are due to the friends at Newcastle, Shields, and Deal, by whom our Missionaries were so kindly entertained during their stay in those places.

ANNUAL MEETING.

We have the pleasure to announce that the Rev. William Jay of Bath, *and the* Rev. Micah Thomas of Abergavenny, *have engaged, Providence permitting, to preach the Sermons at the Annual Meeting of the Baptist Missionary Society, on Wednesday, the 19th of June next. Further particulars in our next number.*

MISSIONARY UNION,

FOR

West Middlesex and its Vicinity.

ACCORDING to the notice which appeared in our last Number, a meeting was held at Rev. Mr. Uppadine's Meeting-house, Hammersmith, on Friday, April 5, for the purpose of forming a Missionary Union for the West of Middlesex and parts adjacent. The morning service was commenced in prayer by the Rev. D. Washbourn, the much respected pastor of the Independent church in Hammersmith. An interesting sermon was then delivered by the Rev. J. H. Hinton of Reading, from Matt. xxv. 40, *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,* followed by an animated and pathetic appeal on behalf of the Mission, by the Rev. James Hinton of Oxford, who closed the service in prayer.

For the accommodation of friends coming from a distance, a plain dinner was provided in the school-room adjoining the Meeting, of which about fifty persons partook. The afternoon was agreeably occupied in conversation, and at six the public meeting commenced, for the purpose of transacting the business of the Union. The chair was taken by W. B. Gurney, Esq.; prayer was offered by the Rev. W. Groser of Brentford, and a statement given of the nature and objects of the Union, by the Rev. John Dyer, Secretary to the Parent Society; after which, the meeting was addressed by the Rev. Messrs. Uppadine of Hammersmith, Hinton of Reading, Torling of Harlington, Day of Hammersmith, Bailey of Datchet, Clarke of Chelsea, Dawson of Staines, and Mr. Hanson of Hammersmith. The opportunity was interesting in a high degree, and not *being protracted to an unseasonable hour,* did not involve the sacrifice (as we sometimes fear has been the case) of family devotion to the more public services of the sanctuary.

This Union is formed upon the suggestion thrown out in the Report of the Parent Society for 1820, page 42, and according to the Rules published in the Herald for August of that year. John Broadly Wilson, Esq. of Battersea-rise, has kindly accepted the office of President; the Rev. Owen Clarke of Chelsea, was appointed Secretary;

and Mr. Joseph Hanson of Hammersmith, Treasurer. The gentleman last named has acted in this capacity to the Hammersmith Auxiliary Society from the period of its formation; and we were gratified to hear it stated, that no less than £400 had been paid into the Missionary funds during the ten years of its existence, and that the receipts of the past (including the extra collection) had exceeded those of any preceding year.

The collections at both services amounted to £27 5*s*. and we trust that the pleasures of the day will not be confined to those who were present; that a more deep and lively interest on behalf of this sacred cause will be widely diffused through the district embraced by the Union; and that our friends in other parts of the kingdom will be stimulated to follow the example, and promote, as extensively as possible, the interests of the Society in the neighbourhoods where they dwell!

BEDFORDSHIRE.

The first Anniversary of the Bedfordshire Auxiliary Missionary Society was held, according to appointment, at the Rev. E. Daniel's chapel, Luton, on the 3d of April.

We have not received any official communication from our friends connected with the Union up to the time this Number is preparing for the press, but cannot refrain from offering our congratulations, that the first anniversary presents so gratifying and encouraging a prospect. The sermons were preached by the Rev. R. Hall, in the morning, from Isai. liii. 8, *For the transgression of my people was he stricken;* the Rev. T. Morell, in the afternoon, from Luke x. 2, *The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest;* and the Rev. F. A. Cox, in the evening, from 1 John v. 19, *And we know that we are of God, and the whole world lieth in wickedness.* The congregations were very large throughout the day. In the afternoon a brief report was given by the Treasurer, J. Foster, Esq.; and from the spirit manifested at these interesting meetings, the contributions reported, and the amount of the collection at the chapel (upwards of £60), it is evident that the cause of Foreign Missions is espoused with the zeal and liberality for which that part of the country has been long distinguished.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to a Friend in Liverpool, dated

Serampore, Sept. 10, 1821.

With respect to the cause of God, I have every reason to think that it is gaining considerably. I baptized two persons at Calcutta the Lord's-day before last, one of them from Scotland,—and last Lord's-day I baptized two more at Serampore, one a Mussulman, the other a Hindoo. Brother Lawson also baptized a Brahman. There are indeed few, if any, of the stations belonging to the Mission in which there have not been additions. Our Schools are prosperous. The College is covered in, and two houses for professors are in the same state of forwardness. Several versions of the New Testament have lately been printed off, which had not before been published; and several more are approaching to a conclusion. We mourn much imperfection in all we do, but in no person or thing do I see such imperfections as in myself.—I have lately suffered the greatest of human losses in the removal of my dear wife by death. She was a woman who feared God above many. I have been mercifully supported, but am extremely low and disconsolate.

CALCUTTA.

We give a few Extracts from the Journal of our Brethren at this station for the months of April and May, last year.

April 21. A Byragee listened to the gospel, who has been wandering about from one holy place to another for more than twenty years. He consented to remain for further instruction: he seems to have been wandering in pursuit of a *something* of which he has no definite idea whatever, and by what he says, seems to direct his course in that manner that is likely best to secure his daily food.

22. At Dum Dum an attendance of nearly a hundred of our countrymen, who heard, with the most solemn attention, the text, 'The love of Christ constraineth us,' &c. Previous to public worship, three young men gave in their experience, and are likely soon to

be added to the church. Out of their limited income, these poor soldiers are making strenuous exertions to raise a more commodious place to worship in.

23. A very numerous attendance this morning at the Bow Bazar place of worship, and very little reply, unless from two or three young men who have often attended before, and who only speak from the hope of exciting confusion and ridicule. Ram Doorlobh, a native Christian member of the Lall Bazar church, who was, when a heathen, under a vow of silence, which he strictly observed for three years, spoke at great length and with much energy. He is a very interesting man, and promises to be an extensive blessing, though he has very considerable singularities. Having been so distinguished an idolater he is able to direct his arrows with very great effect.

25. At the close of our address this morning, I entered into conversation with two brahmans upon the barbarous custom of burning widows. No one can witness this horrid practice without the deepest horror, at least such was the impression upon my mind when I was present and saw the whole tragedy some few weeks ago.—If the British legislature were alive to this subject, surely they would not hesitate to put an end to such murderous proceedings! As to religion being the alleged cause, it is a mere pretext, for there is no more religion in the whole process than there is in country people in England when they attend a wake or a fair. In all the conversations I have ever had with the natives upon the subject, they seem to have less to say in favour of it than for any thing else, and they seem quite unwilling to talk about it.

26. Within a mile of our house another widow was this morning burnt with her dead husband. I was anxious to go and witness the scene, but the extreme heat of the weather and a weak state of health, prevented me. When my Pundit came by, the pile was ready, and the woman had made her appearance; she was about sixty years of age. Upon expressing my horror at the murder, (for I always in speaking to the natives upon the subject, call it by that name,) he replied, It was of very little consequence, since she would have died very soon if she had not burnt—moreover, he added, there is a fine strong wind to-day, which will ensure a speedy despatch to the business. This is the cold blooded manner in which merciful brahmans speak of burning their fellow-creatures. Within these two or three months, this is the third that has been immolated in our neighbourhood; and others there may have been that have not come to our knowledge. But if within this short space of time, three have died upon one spot, what must be the amount in the course of a whole year in the whole province of Bengal! I fear the real number has yet never been stated to the Christian world. But this could not be any very great difficulty, as none can burn without an order from the magistrate. Oh that the disciples of Christ and the friends of humanity, would use their influence with the Legislature to abolish this *infernal* custom! From the various conversations I have had upon this subject with the natives, I feel the strongest persuasion that the government never found less difficulty in getting any order obeyed by the natives, than they would find in totally and at *once* abolishing this practice—Nay, I believe in a very few years they would be perfectly ashamed to own, they ever had such a custom amongst them—as they are to acknowledge that their women ever cast their children to the sharks at Saugun.

May 1. Went this morning to the place of worship in the Bow Bazar, where calling in a mussulman we began by asking him a few familiar questions; and in a little time others were attracted, upon which a pretty long debate ensued. The mussulman contended, that to give according to our ability to the poor, and to practice according to the way in which we have been taught, and trusting all to God, was what we should do, and all we could do. A Hindoo whom we called in was very proud and fierce, he declared that unless we could explain the nature of God, we were not worthy of being listened to, or to that effect, and if we could not tell him, *he* would tell us.—"God," he added, "is like an extremely thin vapour, too attenuated to be seen, or in any way felt." We replied, "And what do men get by knowing that? is it not much better to know that God was almighty, omnipresent, &c. and that he was holy, just, and compassionate?" O no, all we could say upon these topics was mere vulgarity, nothing would satisfy him but that God must be vapour, fine thin vapour or something that deprives him of all moral perfections, and even of all moral obligations. We remained between two and three hours, and disputing being over, a great numbe

heard, and some very attentively. One poor man declared he had found no rest in his soul for the space of four or five years, and it was his firm belief that none but Christ could save. He had obtained a tract, or some portion of the gospel, some time ago from a lady. His wife and friends, he says, are very much opposed to the gospel, but he hopes to obtain the knowledge of Christ. I sincerely hope we shall hear more of this. Things appear rather more promising among the natives than formerly.—May God grant the influence of his Holy Spirit.

6. A tolerably good attendance at the Baranagore chapel this morning. Brother Penney, Panchoo, and myself, addressed the people, who were all very attentive. One old man discovered a desire to cavil, but there were none who were desirous of seconding him. In the afternoon Panchoo went to the Iron Foundry, and brother P. and Annunda the brahman, who has been with us about four months, went to the Wood Yard, where there were nearly a hundred people collected. In the evening I went in company with brother P. to Dum Dum, and preached to about a hundred of our countrymen, crowded together in a small neat house. Great seriousness pervaded the whole, and we have hopes that many are inquiring after the salvation of their souls.

8. People were less forward to come to the place at Bow Bazar chapel than usual. Obliged to call them in, and converse with them one by one as I was able. Each one had some excuse why a concern for the soul should be deferred for the present. In asking them how they could be saved, one said, that to give away some portion of what he could procure in worldly employments would ensure salvation. Another, that calling upon the name of God would be sufficient; and a third declared, that all was vain, that the present existence was all a *cheat*, a mere *deception;* and all we could do was, to satisfy hunger, bear sorrows patiently, &c. &c. They have none of them any ideas beyond the body and its pleasures or pains; and when the Pundits affirm any thing of God, it is mere speculation, and has no relation to practice or enjoyment.

9. We commenced our work in the Bow Bazar place of worship this morning, by calling a respectable brahman in, and getting him to enter into conversation. He fully agreed to all we said as to the importance of preparing for death, the propriety of serving God with all our hearts, in as much as we derive our existence and all we enjoy from Him; but when we attempted to come nearer the peculiarities of the Christian system, such as the atonement for sin, &c. and to infer the insufficiency of all human institutions to accomplish our salvation, he wished to evade, and to dismiss the subject. He assented there was one God, and that all the deities they served were only parts of the Supreme; and as to their appearances in this world in different forms, and for different and sometimes opposite projects, all was a mere feint, and nothing that absolutely referred to God himself, and therefore, he did not hold it as incompatable with the unity and immutibility of the divine essence. He evidently looked upon all the different incarnations as a just subject of merriment. Yet he vindicated all the popular superstitions, and himself walks in the common way, because it was the way of his ancestors. Before concluding with him, a good number came in, and we sung a hymn and spoke pretty much at large. One of the natives was very impatient, and spoke to Ram Doorlobh (formerly a brahman and a very devoted idolater) very angrily, and for casting away what was ancient, for the *novelties* of Christ, and begged to know *where* he had received his present religion from. We contended that the religion of Christ was not new, but was a scheme of mercy made known as early as the fall of man. But if a man possessed a *jewel*, and knew its value, what did it signify if he could not inform every body from whence he had obtained it; or suppose it should be new, would he throw it away on that account? We granted that the Hindoo system was very old, but that was a proof against it, as in the lapse of so many ages it had made nobody holy—that the Hindoos were more wicked now than ever, and they ought therefore to discredit it.

11. Went to our chapel on the road side this evening, and collected a good number of people, most of whom were attentive; the only people who were exceptions being two young brahmans. The first man I commenced conversation with was a Hindoo, who was going to receive money due to him for some sheep he had supplied for a Bazar, (market,) a respectable brahman passing I called him in while our conversation was going on, and asking the man whether he was not acting contrary to the Hindoo system in destroying life, he said yes, but it was his trade—the

brahmans said it was certainly a very unholy thing to destroy the life of any animal—I replied, I was therefore much surprised lately to witness a great number of brahmans assembled to take away the life of a poor woman by burning her with her husband. He attempted to justify the practice by its antiquity, and alleged that it was sanctioned by the Shastras. I attempted to convince him it was nothing less than murder, and that all who ever engaged in it, or consented to it, were absolute murderers, and would be so judged at the bar of God. I also showed how inconsistent it evidently was with many other parts of their own system, and that it was very degrading to the brahmans, the favoured heads of the people, that *they* should be beholden to the devotions and sufferings of their women, to get salvation for seven generations, whereas the Soodras could get to heaven by bathing in Gunga—pronouncing the name of a god, or presenting to a deity a leaf or a flower. From the cruelty and unreasonableness of their system we took occasion to speak of the benignity and consistency of the gospel of Christ, and the proof that appeared of its sufficiency from the effects it produced upon the souls of men, in making them humble, holy, and compassionate, &c.

13. Brethren Penney and Panchoo went to the Wood Yard this afternoon, and preached to about one hundred people. I went to the Iron Foundry, where we had about three hundred. I addressed them upon the necessity of prayer, insisting much upon the folly and wickedness of their common evasion, that when God turns them to what is right, then all will be easy. I endeavoured to show the absurdity of this sort of excuse, from comparing their conduct in spiritual things, with the zeal they discovered in temporal things.

14. Our congregation on the road side this evening was very numerous, and towards the last became very boisterous, which was owing to two or three brahmans, who opposed with great violence and abuse, uttering virulent and impious expressions respecting Christ. The brahmans always discover themselves to be 'subtle and full of all mischief.'—Nobody who is acquainted with the evangelical history, and has any opportunity of knowing these advocates of superstition, but must be struck with the many lines of resemblance between them and the pharisees, those enemies of Christ and the common people.

15. We mustered very strong this morning in the Bow Bazar place of worship, being on our side four—viz. myself, Ram-Doorlobh Panchoo, the native inquirer, who now begins to show himself a little bold in the cause of truth, and Cossu. After singing a hymn and prayer, people began to come in very thickly, and three of us spoke—Ram-Doorlubh to the narrative of the woman with an issue of blood, and the ruler of the synagogue's daughter, and treated it in a very forcible manner. Panchoo spoke last, at considerable length, taking up the subject which I had commenced, from Romans viii. 1. We had then to hear objections, which lasted so long that I was obliged to leave them to finish. A brahman here who has often heard us, took the lead.

20. Our hearers pretty numerous and attentive at Baranagore this morning, but no sort of discussion, all was heard in silence, and no reply followed. In the afternoon Panchoo, the native preacher, went to the Iron Foundry, and brother Pearce, accompanied with the young brahman Annunda, who has been with us now about three months, to the Wood Yard. I hope there is a real change of heart in him, and that he sincerely loves Christ.

21. The people gathered together very freely this afternoon. We commenced by discoursing with a brahman, who was very courteous indeed. He admitted all that we said as to Christ and the gospel, but seemed to expect we should show the same favourable disposition towards Hindooism. He seemed to think that *Krishnoo* was to them, all that Christ was to us. I enumerated some of the sins that Krishnoo is reported to have committed.—He admitted that all these things were done by Krishnoo, but added, 'Who can call that sin which God did?' We argued from the perfection of the Divine Being, that he could not possibly sin, nor countenance sin in men. Therefore Krishnoo could not be divine, nor could he be confided in as a Saviour—and that between Christ and him there was all the difference there could be between light and darkness.

A Letter from the Brethren at Calcutta, dated Oct. 25, 1821, *states,*

"Mr. Ward and Mrs. Marshman have safely arrived, and the Missionary brethren, who sailed with them, and whom they left at Madras to come with the *Abberton,* are daily expected."

BATAVIA.

Our friends are generally aware that, since the restoration of Java to the Dutch government, our Missionaries on the island have been subject to considerable restrictions in prosecuting their religious engagements. Hopes had been entertained that, in consequence of the application made to the king of the Netherlands in person, by a deputation from the Committee in 1818, these restrictions would have been removed; but as these anticipations were not realized, the situation of Mr. Robinson in particular has for some time been very irksome, and the prospect of his usefulness much beclouded. Soon after the arrival of Messrs. Burton and Evans at Bencoolen, they conceived that a much fairer field for his exertions presented itself at that station than at Batavia. They accordingly invited him to remove; and their invitation was seconded with much condescending kindness, by the worthy Governor. Mr. Robinson was in no haste to comply; but after a correspondence, which displays much conscientious solicitude on his part to make the proper decision, he finally acceded to the proposed arrangement, and removed with Mrs. Robinson and his family, in July last. This step has been fully approved by the Committee. The following extracts are made from the first letter written after his arrival at Sumatra.

A few at Batavia regretted my departure, especially Mr. and Mrs. Diering; but I did not think it right to remain for the sake of those few, when a much wider field of usefulness seemed to open to me here. Diering will take my place, as far as he is able; he can take the lead among those who still continue to meet; he can also distribute books and converse with the Malays; and, should encouraging circumstances render such a step adviseable, the Society can send another Missionary to Batavia.

I embarked at Batavia on the 25th of June, and landed at Bencoolen on the 3d of July. I have had an interview with the Governor, who received me with much kindness, as I expected, and promised to do all in his power to assist me. Mr. Ward has not yet returned from Bengal, his return will be the signal for commencing printing, and I hope with good effect. Should I now see a little prosperity I should rejoice, but after having been so long in the vale of adversity, I dare not be sanguine. I know I can do nothing, and if the Lord does not carry on his own work, I shall be unsuccessful. I wish to establish Malay preaching in our own house, on the Sabbath afternoon, but as the experiment is untried, I cannot say how it may succeed.

Mr. Burton is now thinking of proceeding to Nias, a most important station, and one where he will not have to contend with Muhammedan prejudices to any great extent. There are several tribes in and about Sumatra, who have not embraced the religion of the false prophet, and it is very desirable that we should have Missionaries to send among them. If they are not converted to Christianity they soon will be to Muhammedanism; for the disciples of the crescent are unceasingly active in spreading their pernicious tenets, and whoever receives the doctrines of Muhammed imbibes, at the same time, an almost invincible prejudice against the gospel. To convert a Muhammedan is, humanly speaking, a task unspeakably more difficult than to convert a heathen, or one who knows nothing of any religion; hence it is much to be wished, that Christian Missionaries should go among these tribes, while the task they have to perform is comparatively easy.

July 24. Having preached twice in Malay since the date of the above, I am happy to add, that there is a great probability of our obtaining a stated congregation, composed of several different descriptions of people. The prospect at present is fair, may it never be clouded! Mr. Ward has arrived from Bengal in good health, and I hope will soon be able to preach in Malay. Mr. Evans has left for Padang. We have made several regulations for the management of the press here, which will be transmitted to you, I believe by this opportunity.

KINGSTON.

We mentioned in our last Number that a letter had been received from Mr. Coultart, dated Jan. 30. This intelligence was the more welcome, as it proved that the report of his decease, which had been extensively circulated on the authority of a private letter from Kingston, was happily unfounded. Mr. Coultart's letter mentions that their new chapel had been opened for public worship on the preceding Lord's-day.

Our chapel was opened last Lord's-day, the 27th inst. and numerously and respectably attended. I made some remarks on the reports and such statements as have induced some unknown gentlemen not only to vindicate but advocate our cause, and earnestly solicit the public to support an institution "so likely to be advantageous to the public welfare." You will praise God with us for a result so unexpected. The day of opening the chapel was advertised, and by nine in the morning, an hour and half before service, many hundreds of people were waiting for admission. When the doors were opened, the place would have been filled to excess at the first rush, had not persons been stationed so as to keep the galleries clear for strangers. Upwards of two thousand persons were numbered within, and we are moderate in saying, that five hundred were without on benches. Much must be attributed to novelty; but we have reason to hope we shall be tolerably well attended generally. If all our own members could attend, we should have no room for strangers; but not two-thirds of them can attend at one time, and therefore we must depend upon occasional visits from others.

WESLEYAN MISSIONARY SOCIETY.

Van Diemen's Land.

A Station has been formed in this rising and important colony, which is daily receiving accessions to its population, and three Missionaries, Messrs. Nokes, Leigh, and Walker, have settled on the island. How necessary the labours of Missionaries are, even for the colonists who have emigrated from our own country, may be inferred from the fact that some of them assured Mr. Nokes, on hearing him preach for the first time, that they had not been present at divine service before for twenty years! Of the original inhabitants of the island, Mr. Leigh gives the following account.

The aborigines of this island are supposed to be the most degraded of any in the known world. They differ from the natives in New Holland in having their heads covered with woolly hair, like the Africans. They procure their food by hunting, and are without any knowledge of arts. They are peaceable towards those who use them well, but revengeful of injuries. Some of them live with Europeans, and conduct themselves well. Several young natives have been baptized into the Christian faith. With respect to the possibility of the civilization of this race of people I have no doubt. These poor outcasts of men are the purchase of the blood of Jesus Christ our Lord, and shall finally know him as their Saviour and Lord.

Both the men and women are of a low stature, but have a better appearance than the natives in New South Wales. They have woolly heads: their limbs are small; the thinness of their bodies arises, I conceive, from the poorness of their living.

The young men fasten to their woolly locks the teeth of the kangaroo, short pieces of wood, and feathers of birds, which give them a savage appearance. They also draw a circle round each eye, and waved lines down each arm, thigh, and leg, which give them a frightful appearance to strangers.

Their colour is as black as that of the African negro. Their noses also are flat, their nostrils wide, their eyes much sunk in the head, and covered with thick eyebrows; they never suffer their hair to grow very long—This they prevent by cutting it off frequently with sharp shells, or pieces of broken crystal. They live in families and tribes, and subsist principally by hunting; but are careful not to increase

their number greatly. To prevent this, they have been known to sell their female children. It is believed by many Europeans, that each tribe has a chief, whose authority is supreme.

In the winter the men dress themselves in the dried skins of the kangaroo. The females are clothed in the same kind of garment, with the addition of ruffles, made also of the skin, and placed in front of the garment. The dress is fastened on by a string over the shoulder and round the waist. In the summer season their clothing is useless, and is therefore cast off until winter returns.

Their notions of religion are very obscure. However, they believe in two spirits; one who, they say, governs the day, and whom they call the good spirit; the other governs the night, and him they think evil. To the good spirit they attribute every thing good, and to the evil spirit every thing hurtful. When any of the family are on a journey they are accustomed to sing to the good spirit, for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety. The song may be listened to with pleasure, their voices being sweet, and the melody expressive.

Contributions received by the Treasurer of the Baptist Missionary Society, from March 14, to April 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Shoe-lane, Auxiliary Society, by Rev. J. Elvey	10	0	0
Lockwood, Yorkshire, Collection, by Rev. J. Aston	10	16	6
Martham, Norfolk, Ditto, by Rev. W. Davey	1	6	2
Shortwood, Collection, by Rev. W. Winterbotham... 23 6 4			
Provisional Fund 12 0 0			
	35	6	4
Tetbury, Ditto, by Ditto	7	2	6
Minchinhampton, Ditto, by Ditto	2	6	0
Salehouse, Norfolk, Ditto, by Rev. J. Kinghorn	2	4	0
Ingham, Collection and Subscriptions, by Ditto	11	3	0
Norwich and Norfolk Independent Society in Aid of Missions..	10	0	0
Sheffield, the Miss Reads, from the Wincobank Missionary Association, by Rev. C. Larom ..... Donation	8	8	0
Rye, Female Society, by Mr. Smith	10	0	0
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Arnsby, Collection 19 3 0			
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	19	13	6
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